CRETENSIS:

OR

A BRIEFE ANSWER TO an ulcerous Treatise, lately published by Mr THOMAS EDVVARDS, intituled, *GANGRÆNA*: Calculated for the Meridian of such passages in the said Treatise, which *relate to Mr* John Goodwin; *but may without any sensible error indifferently serve for the whole Tract.*

Wherein some of the best means for the cure of the said dangerous ulcer, called *Gangræna*, and to prevent the spreading of it to the danger of the precious soules *of men, are clearly opened, and effectually applied*;

By the said JOHN GOODVVIN, a well-willer to the Saints, in the work and patience of Jesus Christ.

The Cretians are alwayes liers, evill beasts, &c. This witnesse is true: Wherefore rebuke them sharply (ἀποτόμως, cuttingly) that they may be sound in the Faith, Tit. 1. 12, 13.

And I heard a lowd voice saying in Heaven, Now is come salvation and strength and the Kingdome of our God, and the power of his Christ; for THE ACCUSER OF OUR BRETHREN is cast downe, &c. Revel. 12. 10.

Let not an evill-speaker be established on earth: evill shall hunt the violent man to overthrow him, Psal. 140. 11.

But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was, 2 Tim. 3. 9.

Qui ergo bene mentitur, & absq; ullâ verecundiâ, quicquid in buccam venerit, confingit in fratres, magistrum se optimum probat. Hieronymus l. 1. Apol. adversus Ruffin.

Γλῶσσα γὰρ ἀνθρώπων φιλοκέρτομος· ἐν δὲ σκοπῇ
Ἔργον, ὅπερ τελέει τις, ἐνὶ βιόδοσιν ἀκούῃ. *Musæus.*

The second Edition, corrected & amended by the Author.

Published according to Order, and Printed for *Henry Overton*, and are to be sold at his Shop in *Popes*-head Alley.

1646.

CRETENSIS;
OR
A BRIEFE ANSWER
to an ulcerous Treatise, lately published by Mr *Thomas Edwards*, intituled, *GANGRÆNA*.

BEhold (saith the Lord Christ to *Peter*) *Satan hath desired you, that he may sift you as wheat* [a]. Men use to sift wheat more carefully and thoroughly, then other graine. The reason is, because it being the purest and richest of all graine, a little beggery or soyle left in it, is so much the greater eye-sore, whilst it is yet in the heap, or hand; and besides any mixture of drosse being ground with wheat, is (for the same reason) the more offensive in taste, when bread comes to be made of it. So that our Saviours meaning in the recited Passage is; that the Devill hath a very great desire to obtaine leave from God of sifting the Saints thoroughly, *i.* by libertie of temptation to try them to the uttermost, what may be gotten out of them by way of weakness and corruption; not indeed to make them the more pure, (though this be Gods designe in the permission) but to render them the more sinfull and polluted, and to abate and pull downe their high interests both with God and man. [a] Luk. 22. 31.

The Author of the late Treatise, knowne by the mark of a *Gangrene* or Cancer in the forehead of it, being (as it seems) of Satans counsell, and partaker of his intentions against the Saints, hath di- *Sect. 2.*

ligently swept his floore; and gathered together his siftings, all that drosse and beggery of weaknesses and infirmities, which Satan within the compasse of foure yeares (by his own confession) was able to sift out of them, and he to come to the knowledge of; and hath ground, kneaded, and bak't it, and made *shew-bread* of it, for such of the Presbyterian Sons of *Levi*, and their retinue, to eat, as are of his own dyet and constitution. But (doubtlesse) the man suffers losse in his designe, upon the same terms, and by the same occasion, upon which his Grand Tutor many times suffers the like also in his; who, though his subtiltie and industry to promote his kingdome, be very great and formidable, yet is ever and anon befool'd by his malice, which is predominant, and magnifies it selfe above them both. This still importunes him for present action against the Saints, and suffers him not to preconsider, whether the winning of the Rests, be not like to lose him the race. So (doubtlesse) Mr *Edwards* being overcome, even to an intoxication, with the sweetnesse of his end, the defamation of his poore innocent helplesse Brethren, sirnamed (by himselfe and many others, who of late have acted themselves into a far deeper merit of the name, and that in the worst sense aud construction of the word) *Independents*; had not his Prudentials free, to consider, whether the course which he hath steer'd to drown them in the *black Sea* of infamy and reproofe, be not more like to carry them into the *faire Heavens* of honour. For he that chargeth his enemy, whose reputation in every kinde he sets himselfe to tread and trample under foot, like clay and mire in the streets, onely with such and such crimes; he doth not so much charge him with these, as acquit and discharge him from all others.

Sect. 3. There is no reasonable man, but will abate and deduct, and that to a good proportion, from such reckonings and accounts, which are drawne up and given in to him by the hand of envie: much lesse will he judge such accounts short, or defective in particulars. So that whereas Mr *Edw.* conceits, that he hath now in his *Gangræna* inform'd the world, how bad and vile these Sectaries and *Independents* are; the Truth is, that he hath done but this faintly, and with the extreame hazard of his own reputation; but he hath justified and acquitted them with an high hand from all other crimes and imputations of any worse resentment or import, then those wherewith he asperseth them; and consequently, hath represented them unto the world

world as better and far more deserving, then far the greatest part of his own *Presbyterian* generation. For first, as to matter of practise, look of what crimes or miscarriages soever, he hath with any truth, impeached the men of his indignation; I here (in his own phrase elsewhere[a]) *cast the glove to him*, that if he will accept of the challenge, I will produce both as many for number, as foule (yea farre more foule) for nature, perpetrated and done by a far lesse number of his Classique Proselytes, then they are, amongst whom he pretends to find so many things of such portentuous demerit. Yea and that I will give another manner of account of the realitie and truth of what I bring upon the Stage in this kinde, then he hath done, or ever will be able to doe, of a very considerable part of those things, which his gangred pen hath uttered against his Sectaries. *Ant ap.* p. 53.

And secondly, for matter of opinion; *I cast my glove* unto him the second time, that I will doe the like. 1. That I will discover and find out as many errors and heresies, and those of every whit as dangerous an import, as those which he pretends (or at least is able to prove) to be at this day extant among those who by the authoritie (or passion rather and precipitancy) of his pen are voted Sectaries, in a far lesser number of his Classique party; onely upon condition, that he shall undertake to perswade those, amongst whom I shall undertake to make this discovery, to answer, and give an account unto me what their judgements are, in all such points and questions, which I shall propose to them. Yea whereas he makes such a Tragicall outcry, that there should be 180 errors and heresies amongst us, as if he were afraid that he should lose his *Presbyterian* Religion in the crowd; I verily believe (and not without ground) that if he would vouchsafe but freely and candidly to declare his minde and judgement, in all such points, as I would tender unto him, and not professe that Scepticisme himselfe, which he so much abhorres in others, I could make a discovery of as many (errors and heresies together I meane) in himselfe alone. Nor doe I judge, that the most Orthodox *Presbyterian* under Heaven (no nor *Independent* neither) erres much beneath the like rate or number of errors and mistakes in matters of Religion. *Sect.* 4.

And suppose the man were reliev'd with this supposition (*Cujus tamen contrarium verum est*, as will be attested by many Authentique witnesses) that all the tales he tells to make that crowne of honour to languish and fade, which God hath set upon the heads of those *Sect.*

which to him (it seems) are *Heathens and Publicans*, I meane Sectaries and *Independents*, were true; yet certainly they that scattered them were more innocent then he that gathered them up, especially with so polluted an intention, as to call the world together to see the nakednesse of the Saints, and to rejoyce with Satan in his victories and triumphs over them. If the man had thought good to have served his God in verse as he hath done in prose, he might have begun his work with this Hexameter,

Fortunam Satanæ, & magnos cantabo triumphos. i.
The fortunes of Great Satan I will sing,
And eke the trophies rare of this brave King.

Failings through infirmity, are but the footsteps of *Flesh and Bloud*: but bloudy insultations over men because of failings, bewray *Principalities and powers*, and more *spirituall wickednesses*. Doubtlesse, the sin of *Cham* in discovering the nakednesse of his Father unto his brethren, was greater then the sin of his Father in being drunk: *Cursed be Canaan*, (saith *Noah* as a Prophet) *a servant of servants shall he be unto his brethren*[a]. And so the fact of *Doeg* the Edomite in informing *Saul* against *Ahimelech* the Priest, about what he had done for *David*[b], was by many degrees more stigmaticall then any thing that *Ahimelech* did.

[a] Gen. 9. 25.

[b] 1 Sam. 22. 9, 10.

Sect. 6. The form of those accusations which Mr *Edwards* hath levied against his brethren, is much more inexcusable then the matter of them. Nor doe we read that either *Cham* or *Doeg*, though sonnes of much unworthinesse, ever traded with Satan for these black commodities, or compassed the earth to and fro by their Eves-droppers, Agents, or Factors, to gather up and furnish themselves with the sinnes or infirmities of the Saints; no nor that they ever took up a report into their lips against any man, upon either the loose or malicious suggestion of others; but onely related and informed what themselves saw with their own eyes, and that casually and without awaiting the opportunty. Whether therefore the man wee know, hath not *comforted* these sonnes of shame by doubling the spirit of their unworthinesse upon himselfe, I leave to the consideration of such men, who have not sacrificed the principles of their ingenuity upon the service of the Classique cause. In publishing the failings and miscarriages of persons engaged in the profession of Religion, what hath he else done but sowne the world with the seed both of blasphemy against God, contempt of his wayes, and obduration of the

hearts

hearts of wicked and prophane men? yea, he hath spread a table for Satan with the shame & sorrows of the Saints, and made more joy in hell with the noyse of his *Gangrene* going forth into the world, then that climate hath knowne for these many generations; yea, he hath made *Belzebub* himselfe drunk with the bloud of the reputation of his enemies, (I mean the Saints) and hath lifted him up halfe way towards that heaven from which our Saviour long since *saw* him *falling like lightning* [a]. Besides, doe not all men know that the composition of the world it selfe, and of all the parts of it, consists *ex flore & fæce*, of what is excellent and what is excrement? For Mr *Edwards* or any man to judge of *Independency* by the miscarriages, whether in practice or opinion, of some few that (it's likely) are the retrimentitious part of that way, is as if a man should make an estimate of *Cheapside* by the channell that runs in the midst of it, or give sentence of the holy and elect Angels by what is found in sin and wickednesse in the Devils. If *Independency* hath its tens, *Presbytery* hath its thousands of the sons of *Belial* in her retinue. And if the man will deale fairly in comparing them together, he must not set the head of the one against the taile of the other, but measure head with head, and taile with taile. All may be true which the man chargeth upon *Independency*, and yet *Independency* lift up her head in worth and dignity as high above *Presbytery*.

[a] Luk. 10. 18.

Quantum lenta solent inter viburna cupressi, i.

As the tall Cypresse trees surmount the shrubbs;

or as *the Cedar in Lebanon* is by the hand of nature advanc'd above *the Thistle in Lebanon*. The most accursed hypocrites that ever the earth bare, have been of the profession of Christianity, and yet Christianitie the best of all professions. That Wolves are oft found in *Sheeps cloathing*, is so farre from being matter of disparagement unto it, that it rather commends it for the best and most innocent cloathing of all other: Nor ought the sheep (as *Augustine* said long since) either to lay aside his cloating, or thinke the worse of it, because the Wolfe sometimes puts it on to deceive by it. The Angels of light are not out of love with their shining, because *the ministers of Satan transform themselves* into their likenesse. Nay, it is a glorious testimony to the outward deportment of the blessed Angels, that the Angels of darknesse desire to assume it, when they desire to conceale and hide themselves. The ordinary wisdome of the flesh teacheth men to take of the best to cover the worst withall. But

Sect. 7. But what atonement can be made for the man and his demerit, in case he shall be found to sycophantize, to fill the world with forged cavillations and slanders against the Saints? and a great (if not the far greater) part of what he hath written, be evidenced to be not of the race or issue of the folly and weaknesse of those that are accused, but of the wisdome of the flesh, and strength of envie in the accuser, and some others, who by the mediation of the same deare interest, are both *one flesh and one spirit* too with him? Should not the world have cause to feare lest the Sun would be ashamed, and the Moone abashed at the very sight of such a monster of impietie as this; and mourn in sackcloath over the deplorable and sad condition of men, that such things should be found with them? yea, and to interpret the birth of it, as a signe that her dissolution approacheth, and *is even at the doores?* I have neither leasure nor opportunitie to search to the bottome, or sift to the bran, all that the man storieth, *per se* and *per alios*, in his *Gangrene*; nor doe I hold intelligence with any man to inform my selfe of his haltings, but I am able of mine own knowledge to avouch the untruth of some things asserted by him: the untruth of more hath been avouched unto me by others; and I make little question but that when all his accused ones shall have had time and opportunitie to stand forth and plead their innocency, there will be very little truth found remaining in any thing reported by him, except (haply) in such things which are transgressions against no Law.

Sect. 8. In the meane while he hath taken a pretty politick course to save the stake of his own repute, and to prevent as much as may be, the through examination of the greatest part of what his *Gangrene* represents by way of disparagement to the *Independent* partie, by printing so many Letters so full fraught with these commodities, without the names of their Authors. For by this meanes he may put downe in ink and paper, and make up Letter-wise what he pleaseth, and yet no man be able to say unto him that black is his eye for so doing. If he will affirme that such or such Letters were sent unto him, or came to his hands, and withall refuse to produce the Authors, or pretend reasons why he should not name them; well may we suspect jugling: but yet the Jugler hath a Citie of refuge to fly unto to save himselfe out of the hand of a detector. And to me it seems not a little strange, that Mr *Edwards* should keep the

names

names of his informers, who have contributed so liberally towards the same designe with himselfe, under hatches, or within the vaile; when as he prostitutes his own name with so much confidence (that I say not impudence) in the frontispice of his booke. If he judgeth it honourable in himselfe, to bee taken notice of for Commander in chiefe in the Classique warres against Sectaries and Independents; he had no reason to hide the names of his Captains, and those that served in inferiour place of command under him in the same service: except he either thinks that they have been too timorous and low-spirited in the action, and in this respect is tender of their reputation, hoping they may quit themselves more like men hereafter, and then he means to bring forth their names with honour; or else judgeth that his own interest in the glory of the atchievement, will rise the better, and bee the greater and more intire, if no man shall be looked upon, or known by name, that gave assistance to him in the work. Or else thirdly, feareth lest the contents of the letters being evicted of forgery and untruth, should reflect dishonor upon the indighters, and so discourage and weaken their hand as to any further service in so laudable a cause. But the truth is, that I cannot attribute so much either to the first of these reasons, or to the second, nor yet to the third (though this hath most in it) as to be able to believe, that he suppressed his names for any other end, then to suppresse the examination of the truth of the letters. I know, that if I would borrow but a little Presbyterian faith, I could with this, without any demurre or consideration at all, believe that all that is contained in the letters from the first to the last of them, is pure and simple truth; and that M. *Edwards* did very vertuously and commendably in sending away the names of the writers into the land of darknesse. But these being no fundamentals, I hope we shall be tolerated without believing them with our own faith.

One of his Apocriphall letters (p.66.) comforts his friend, *Good Mr. Edwards* (as he stiles him) against me, thus: *But whatsoever Mr. John of Colemanstreet sayes, they* (the *Independents* he means) *will be found the fighters against God.* I grant, they may be so *found* in the *Presbyterian* Almanack, through a mistake, but in the originall, the *Ephemerides* of heaven, they are called *Fighters WITH* and *FOR God.* Except the letter-man means, *they will be found fighters* Sect. 9.

 against

against the God of this World, in that *Militia* which he hath armed against the nation and servants of the God of heaven in it. *Against* this *God* in his *Militia*, I confesse, they have fought, and (I doubt not) will fight still more cordially and more courageably then many *Anti-Independent* souls have done. Indeed if the *Independents* should turn *Turks*, and betray their principles, and passe over into the Tents of High *Presbytery*, they will be found *fighters against God*, as well as others. But in the mean season let Mr. *Anonymus* and his compeers know, that there is no Sect of men in the Land, the sonnes of High *Presbytery* and *Episcopacy* onely excepted, that being true to their Principles, are capable of *fighting against God*, at least in that sense, which both *Gamaliel* in the Text, and Mr. *John of Colemanstreet* in his Comentaries intends and prosecutes. Nor let any man think that I breath the least aire of disparagement in the face of *Presbytery*, by ranking *Episcopacy* with it; in as much as Mr. *Edwards* himself, springs an ingagement upon *Presbytery* to prosecute the Saints under the veile of suppressing errours, from the laudable practice of her elder sister *Episcopacy* in the same kinde.

Sect. 10. In another letter of the same Packet (or packing rather,) *viz.* p. 55. he presents the honourable and grave Assembly of Parliament (for to them he dedicates his *Gangræna, quanta quanta est*, from the one end of it to the other) with such a painted piece of lasciviousnesse and prophanenesse, kissing together, which might probably have found acceptation and thanks, had he presented it to the company of free-Traders in *Turnbolstreet*, for the beautifying of their Hall: but by exhibiting it to those persons of Gravity and Honour, he hath traduced the modesty of their eyes and eares, and attempts no lesse then to draw them into part and fellowship with himself in his own reproach, by seeking to make them patrons of all the filthy, slanderous, and abominable practices of his pen.

Sect. 11. In the very front and entrance of his Dedicatory unto them, he tels them that he *presents them with a Catalogue, or black Bill*: he might have added (in stead of what he doth adde) of the same nature, tendency and import with those, which the black *Accuser of the Brethren* was wont long since by his agents to present unto the Heathen Emperours and powers of this world, against the Saints

Saints of the most high God. And whereas (a few lines after) he professeth that hee *much feareth lest the subject matter of his Catalogue may prove unto England like the Bill of Divorce given unto Israel*; I professe also that I feare the same feare with him, in part, because a great, if not the far greatest part, of the *subject matter of his Catalogue* consists of defamatory untruths, forged cavillations, and bloudy insinuations against the servants of God in the Land. And such practices as these in a Nation, (*unlesse some speedy and effectuall course be taken to prevent them*) portend indeed little lesse then a bill of divorce from Heaven to that Nation. But for *the Errors, Heresies, Blasphemies, and practices of the Sectaries of this time*, which he makes *the subject matter of his Catalogue*; by that time, 1. all those Tenets which he very erroniously makes *Errors and Heresies*, to advance his Catalogue; and 2. all those, which are forged in his own brain, fasly fastened upon others, no man holding or owning them: and 3. all those, which it may be have fallen from the lips or pen of some one inconsiderable and halfe-distracted person, no man seconding him therein: and 4. all those that he hath perverted in the setting down: 5. all those that (for substance) are repeated the second, third, and fourth time over. 6. and lastly, all *those Blasphemies and Practices*, which without cause or ground of truth he chargeth upon his *Sectaries*; by that time (I say) that all these shall be struck out of his black Bill, the Bill will appeare much blacker and fouler then yet (perhaps) it doth in the eyes of many, and so resemble the Author more to the life: But the formidablenesse of *the subject matter of his Catalogue* will be much eased, and the *form* of it bee found much more formidable then the *matter*.

But I marvaile how Mr. *Edw.* having (it seems) an authorized power to make errors and heresies at what rate, and of what materials he pleaseth, and hopes to live upon the trade, could stay his pen at so small a number as 180. and did not advance to that Angelicall quotient in the *Apocalyps*, which is *ten thousand times ten thousand, and thousand thousands*. If he had consulted with a book, not many yeares since printed, which maintaines that dangerous heresie of the *Cosmoselenitæ*, i. of those that hold there is another world in the Moone, and with another, printed within the compasse of his foure yeares, intituled, *Divinity and Philosophy dissected* *Sect. 12.*

and set out by a madman, with some few others, that I shall shortly be able to name unto him; I will undertake, that out of these he shall be able to increase his roll of errors and heresies, from 180. to 280. if not to 500. and that upon more honest and honourable terms, then now he hath advanc'd it to his own number. And if he pleaseth to repaire unto me before the course of his menstruous or monethly labour comes upon him, I will undertake to inrich his Treasurie of errors and heresies, by twenty and ten, out of his own Antapologie. For certain I am, that every contradiction affords an error, either on the one hand, or on the other: and if I do not find twenty and ten, and a better number then so, of birds of that feather in that Element let Mr. *Edwards* pen plough as many long furrows more upon my back, as it hath done. In the meane time, I must crave leave to say (or at least to thinke) that it is a most importune and unsufferable presumption, for a poore, weake thimble-full of dust, that knows not how to range his parts of speech in a sentence, nor to put the nominative case and verb together regularly in English, nor how to frame the structure of a period, according to the common rules of reason, Grammar, and common sence; to advance himselfe into a Paper Throne, and from thence, *satis pro Imperio & tribunali*, i. with confidence enough for an Emperor, pronounce the formidable sentence of *Error and heresie*, against all opinions and judgements of men whatsoever, which will not comport with his understanding (or fancy rather) as the standard of all Truth; Yea and *Nebuchadnezzar*-like, *to slay and smite* what opinion he pleaseth: *What he will to set up, and what he will to pull downe.* For I professe ingenuously that I know not by what other rule or measure, besides his own humor and will, he judgeth of *error* or *heresie*. Certain I am, that if he will stand either to the arbitrement of the Scriptures, or to the principles of cleare and sound Reason, he must discharge and justifie many of those Tents for innocent, yea and well-deserving Truths, which now he hath arraigned at the barre of his Tribunall for *Errors* and *Heresies*. If his Touchstone be, the major vote of his own party, I desire to recommend unto him the conscientious perusall of a passage from the pen of a conscientious and learned man of the same side, (I hope he will not say, that *he is knowne* ex professo, *to be of another judgement*, then what he plainly expresseth in writing; a base calumny, wherewith to honour himselfe, he dishonour-

Dan. 5. 19.

dishonoureth *Calvin*, P. 47.) *If dissentions and schismes* (saith *Musculus* a) *arise in the Church, they are in fault who stand up to maintaine a false faith, not they who oppose it. Nor is it materiall which party is the more numerous. For the Church, neither her selfe judgeth according to the multitude, nor is she to be judged according to the consent of the greater number, but according to the manifest truth expressed in the Scriptures.* If the man will but own the verdict of as learned and ingenuous a pen as ever wrote on his side, he must release the better halfe (I believe) of his prisoners, and in stead of an 180. *Errors* and *Heresies*, take his tables and write down, foure-score. Secondly, I would know of him, whether this be a regular processe in Law, *To aske my fellow whether I be a Thiefe.* If Mr. *Edw.* thinks that he ought to be reputed, & honoured as a man Orthodox till men of his own judgement vote him erroneous; I know no reason he hath, but to measure out the same measure unto others; and consequently to judge no man or men erronious or hereticall, untill they be adjudged such by those that concur in opiniou with them. As for twenty and ten of those opinions, which he hath impeached of *error* & *herisie*, (& I will not say for how many more) *I do here cast the glove* to whosoever will take it up, to bring them off with the honour of truth, from all that the man hath to lay to their charge. For I evidently see, that he hath dealt with many precious Truths of God, as the *Jews* did by Christ himselfe, when they *numbered him with Transgressors.* And particularly, for that which he hath arraigned in the 70th place in his Catalogue of Errors, *viz. that Faith in a proper sence is imputed to justification, and not Christs righteousnesse*; (in the sence by me rejected) I think I may with far lesse boasting say, what he saith of his abilities in the Church-controversies; *I am* (saith he) *so far versed in these Controversies, that I challenge* &c b. So may I say without offence, that I am so far versed in the controversie about the Imputation of faith and Christs active obedience in Justification, that I here challenge all the *Presbyterians* one after another, assembled or not assembled, in *England*, *Scotland*, *France*, and *Ireland*, to prove either by the Scriptures, or by dint of argument, either that faith is not imputed in a proper sence or that the active obedience of Christ, is in the formality of it, imputed in Justification.

a Si oriantur dissensiones & schismata in Ecclesiâ, in culpâ sunt qui falsam fidem defendunt, non qui impugnant: Nec refert utri sunt multitudine superiores. Ecclesia namq; nec judicat ipsa secundũ multitudinem, nec judicanda est secundũ majoris numeri consensũ, sed secundũ manifestam veritatem in sacris Scripturis expressam. *Musc. Loc. Tit de Eccle. Sect. 9.*

b *Antapol. p. 117.*

Sect. 13.

P. 45. He labours to justifie the Devill, only to mke mae appear like unto him; for in saying, that *I deal just by him, as the Devil did by Christ* doth

doth he not plainly imply, that the Devill did no worse by Christ, then I do by him? So then if it appeare, that I dealt fairly by him, and did him no wrong, in my citation of his words, then will the Devill be found to be Mr. *Edwards* client, and he the Devils Advocate, and that by the verdict of his own pen. Now then whether I have wrong'd the man the least haire of his head, let the world, and the great Judge himselfe of the world, judge. The case is this. In my *Innocencies Triumph*. p. 8. I cite these words from his *Antapologia*, p. 169. *The power of the Magistrate by which he punnisheth sinne, doth not subserve to the Kingdome of Christ the Mediator*. Now to take an occasion of resembling himselfe unto *Christ* (which he doth more then once in his *Gangrene* a) and me unto the *Devill*, he chargeth me, that *citing the former part of the sentence, I leave out the latter*: adding further, that *had I but named this latter part, it would have been an evident confutation of me*. Let any sober and intelligent man, but consider, what that *latter part of the sentence is*, how incongruous & ill-coherent with the former, and he will clearly see, that in omitting it, I rather cast a covering upon his nakednesse, then any way prejudic'd him; unlesse (haply) he counts this a prejudice to him, not to have his nakednesse and weaknesse appeare to the world all over. But the latter part of the sentence he speaks of, the *naming whereof would have been so evident a confutation of me*, is this; *that he may apply efficaciously* ὑποπλέσματα *of the Propheticall and Priestly office of Christ: he doth not affect the inward man and conscience with spirituall punishment*. Where, first, it is observable, that himselfe, citing here so much of the latter part of the sentence, as (it seems) he would have had me have cited in my *innocencies Triumph*, leaves out the latter part of this latter part it selfe, *viz.* these words (distinguished onely by a comma, from the former) *neither is this instituted of God, and sanctified as the means for the destruction of the flesh, that the spirit may be saved in the day of Christ*. So that if I have *dealt by him as the Devill did by Christ*, meerly by citing the *former part of his sentence without the latter*, he deales himself by himself, *as the Devill did by Christ*, (which is more unnaturall of the two) yea he deales by himselfe, with a far more exact conformity to the patterne he speakes of, *the Devils dealing by Christ*, then I, though his charge against me could be justified. For the Devill did not leave out the *latter part of the sentence* which he cited, but onely *the last words, or latter part* of the latter part

a See his Preface. p. 4.

part of this sentence. For Mr. *Edw.* in affirming that the Devill left out these words, *To keep thee in all thy ways*, deals farre worse then *the Devill did by Christ*; for the Devill did not lie unto *Christ*, though he tempted him; but whether Mr. *Edw.* doth not dash his foot against this stone, in saying the Devill left out the words mentioned, let the Evangelist speak; *And he brought him to Jerusalem* (saith *Luke*) *and set him on a pinacle of the Temple, and said unto him, If thou be the Son of God, cast thy self down from hence. For it is written, he shall give his Angels charge over thee to keep thee* (a). So that the Devill left out but part of those words which Mr. *Edw.* chargeth upon him, *viz.* these, *In all thy wayes*; which being the very last words of the sentence, it is Mr. *Edw.* that hath copied out the Devils delinquency to an hair; *dealt just* by himself, *as the Devill did by Christ*, not I. But whereas other Authors frequently make use of the figure *Synecdoche*, in putting down a part for the whole; Mr. *Edw.* makes much use in his writings of a new figure, which we may call an *Anti-Synecdoche*, by putting the whole, yea and sometimes more then the whole, for a part. But however, I must give him the testimony of a man impartiall between the Devill and the Saints; for though he speaks falsly of these, yet will he not flatter the other with the truth.

a Luk. 4.9.10.

2. I would fain know, in case the former part of his sentence cited by me, be false, whether the addition of the latter would have made it true. *If the power of the Magistrate by which he punisheth sin, doth not subserve to the Kingdome of Christ the Mediator* (which are the words I cite) would the naming of the following words, *that he may apply efficaciously* ἀποτελέσματα, &c. render or make it subservient thereunto? Therefore I know not how, or wherein I have trespassed either upon the man or his words in the least. If his meaning be, the whole period, former and latter part being taken together, that *the power of the Magistrate by which he punisheth sin, doth not subserve to the Kingdome of Christ the Mediator, by an efficacious applying of* ἀποτελέσματα *of the Propheticall and Priestly Office of Christ*, &c. First, the Grammar of the sentence will not bear it. And secondly, if it would, yet such a sense is little better then no sense; the sentence thus taken, being of the same form and character of speaking with this: The bread by which Mr. *Edwards* lives, doth not subserve to the maintainance of his life, by making his drink effectuall to quench his thirst. Or this: The learning by which Mr. *Edwards* confuteth

confuteth the Sectaries, is not subservient to their preferment by giving them houses or lands, or great rewards, &c. If there be sap, savour, or sence in either of these, then may he have some cause to complain of wrong done unto him, in that the body of that sentence he speaks of, was not produced by me whole and intire, lower parts and upper parts together. But if the period taken together, was of the very selfe-same shape and form with those, then was it Centaure-like; and then I did him more right then came to his share, in shewing only the upper parts of it, wherein it was rationall, and like to a man, and concealing the nether parts of it, the discovery whereof makes it appeare like a monster, strange and uncouth to behold. The truth is, that the passage he speaks of, and over which he mourns, finding it without the taile in my citation, though he calls it a *Sentence*, yet a sentence it is none, having neither form, feature, nor any property of a sentence in it. And in this my centence and sensure of it, I refer my selfe to all those that have but *their sences exercised in discerning* between sensible and senceleſſe sayings.

Sect. 14. Notwithstanding the man (in his Preface) is tumultuously importune for an answer to his *Antapologie*, and calls all the speeches that have bin given out by the *Independents* concerning an answer to it, *but never flourishes and swelling words of vanity*; as if to talke of answering him, were a *swelling word of vanity*, a word of too much confidence to proceed from the mouth of a mortall man. Yea, in the very first page of his preface he vapours at an insufferable rate, powring out contempt upon the poore *Independents* (whom hee calls *Dogges*, making himselfe or his *Antapologie* the *Moone*) as if they were not onely not able to answer it, but as if they *knew not* so much as *which way to go about to answer it*: as if they who mean to answer him, had need to be furnished with other manner of parts, learning, knowledge, wisdome, then were any wayes requisite to answer all the Seraphicall disputants in the world besides. *Paul* himselfe (it seems) with some others, had given out some speeches of his coming to *Corinth*, some while before he came. And because through occasionall diversions his journey was for some considerable time deferred, some in this Church that were obnoxious, were *puffed up* (it seems) as if *the bitternesse of death had been past*, and *Paul* never meant to come amongst them. *Some* (saith he) *are*

puffed

puffed up, as though I would not come unto you [a]. But he cuts the comb of this their confidence in the next words, by acquainting them with his resolution in that behalf. *But* (saith he) *I will come unto you shortly, if the Lord will, and will know not the words of them which are puffed up, but their power* [b]. Because an answer to his *Antapology* hath been so much spoken of, and through many interruptions following like the waves of the Sea one in the neck of another, hath not yet bin brought forth, therfore the man is so far swoln & *puffed up* with conceit, that the world seems scarce wide enough to contain him. But the answer which he cals for with so much fiercenesse of importunity, will ere long (*if the Lord will*) be with him: and the world shall know, not *what the words are*, (for these are big enough, and known unto the world already) but what *the power is* (or weaknesse rather) of the *Antapologie*. There were some sonnes of *Belial*, and yet sonnes of Confidence too, among the Jews, in the dayes of the great provocation of that Nation, when the day of that sore judgment of the 70. years captivitie *drew neer, and was even at the doores*, who (it seems) derided the predictions of the Prophets concerning the judgement, and were so confident as to desire and call for that *day of the Lord*, (under which expression the Prophets of the Lord were wont to forewarn them of it) as for a treasure. But what saith the Prophet *Amos* to these? *Wo be to you that desire the day of the Lord? To what end is it for you? The day of the Lord is darknesse, & not light* (c.) I verily believe that the answer to Mr. *Edwards Antapology*, will not be for his honour: in which respect he hath no great ground to be so restlesse or importunate in calling for it; or to insult over those, who have told him once and again, that (if the Lord will) an answer shall be given him. Whereas he talks of his worthy peece being *published* 18. *moneths since*, he supposeth (it seems) that men have little or nothing to do, but to attend the motions of his pen, and to expedite and dispatch him out of hand. Indeed if *Independent* Ministers had either the priviledge of ease, to preach to the bare walls and pews in their meeting-places, or that shamelesnesse of forehead to make the subject matter of their Sermons little else but loose, and lying, and frivolous reports and stories, or virulent invectives against the Saints and servants of God, (with which kind of materiall, this world, and the God of this world together, will be glad to furnish Preachers at a very low rate, either of time or study, for their building) they might (I confesse)

a 1 Cor. 4. 18.

b Verse 19.

c Amos 5. 18.

be men of more expedition in writing then they are, and be as like *the Tree spoken of in the Revelation*, as Mr. *Edw.* himself. It is sufficiently known, that since the 18. moneths Mr. *Edwards* speaks of, I have given some account unto the world, and that by publike writing, and this more then once, twice, or thrice, (besides my constant and standing labours with those who have committed themselves unto me in the Lord) that I am not so loose, or idly disposed, as Mr. *Edwards* would insinuatingly persuade and possesse the world concerning me (*p.* 73.) And known also it is, though somewhat more privately, that I had given some further account in the same kinde, of my time spent, (within the said compasse of 18. moneths) had not the way, by which light and truth should go forth into the world, been hedg'd up by Clergy-Classique Counsels, as with thornes against me. But however, I can hardly believe, that Mr. *Edwards* himself, notwithstanding all the advantage of liberty and freedome from other ingagements which he had above other men, took much lesse then 18. moneths time, for the building and beautifying his *Antapology*. And who knows not how much more easie it is, to be first in writing, or to object, then to answer; according to the common saying in the Schools, *Plura potest interrogare Asinus, quàm respondere Aristoteles*: i. An asse may soon ask more questions, then *Aristotle* be able to answer?

Gangrena. Pref. p. 2.

Sect. 15. In the latter part of his Preface, he arms himself with *constancy and heroick resolution, to triumph and rejoyce* in whatsoever he shall suffer in way of hatred and reproach from the Sectaries, for his faithfull and noble service, done both to Heaven and earth in opposing them; animating and flattering himself in his course, with this, that in case he shall suffer in this kinde, he shall ride parallel in the triumphant Chariot of honour with those great worthies of the world, *Calvin*, *Luther*, and *Austin*; yea with the Apostle *Paul* himself; nay, with the great Lord of all the Apostles and Patriarchs, the Lord Christ himself, blessed for ever. See the 4, 5, and 6 pages of his Preface. But poor man! little doth he consider, how diametrally opposite he is in his cause and course, both to Christ and *Paul*; and how unlike those other men. Was either *Paul* or Christ of his occupation? did they spend their time, or ingage their friends, in gathering up vagrant, loose, scandalous and lying reports against the Saints, and servants of God, under the names of *Sectaries*, to blesse the vanity and wickednesse of the world with the venting of them?

Did

Did *Paul* or Christ, set their faces like an Adamant; to inflame and set on fire the Powers of this world, with hatred, bitternesse and bloudinesse of spirit against the sons and daughters of God, though full of weaknesse, and unworthy in the highest? Or did they importune and clamour upon the secular arme, even to the wearying of it, to *avenge them on their adversaries*; and little lesse then threaten those in place and Authority, if they would not comport with them in their carnall ends and desires, and lift up their iron rod *to breake their enemies in pieces like a potters vessell? This* (saith Christ to the *Jewes*, speaking of their murtherous attempts against him) *this did not Abraham.* (*a*) Nor did the Lord Christ, or his blessed Apostle any of the things mentioned: but whether Mr. *Edw.* hath done any thing else (almost) either in his Lyon, or in his Bear, I mean either in his *Antapologie*, or in his *Gangrene*, especially in this latter, I appeal to the judgments and consciences of all, that either have, or shall please diligently to peruse them, and withall have but their wits and senses free from Classique bands. When the Lord Christ was sollicited by some of his Disciples, and that by those whom he loved best, to call *for fire from Heaven to consume those that would not receive him*, he *turn'd* himself, *and rebuked them*, telling them that *they knew not what spirit they were of.* Whereas M. *Edwards calls* and cries, might and main, for fire from Hell to destroy, not those who refuse to receive the Lord Christ, but such as do receive him with all their hearts, and with all their soules, onely because their faces are not instantly set to receive the Traditions of his Discipline and Doctrine, and yet conceits that he knows well enough *of what spirit he is*, making *no question for conscience sake*, but that it is Heavenly. And for *Paul*, we know he *burnt* (*viz.* with grief & sorrow) when any christian, though never so weak, was but *offended*: his Doctrine and desire was, that *supplications, prayers, intercessions, and giving of thankes, be made for all men: for Kings and all that are in Authority, that wee* [Christians & Believers, of what judgment soever, for he excludes none] *may lead a quiet and peaceable life in all godlinesse & honesty* (*b*) But Mr. *Edwards* is so far from *burning* when *weake* Christians are *offended*, that he is *offended*, when they *burn* not. His Doctrine, Practise, and desire is, that *supplications and prayers, intercessions and giving of thanks, be made for, and to, Kings and all in Authority*, that Christians and Believers may either not live at all, or at least be so far from *leading quiet and peaceable lives in godlinesse & honesty*, as to

a Joh. 8. 40.

b 2 Tim. 2. 12.

 have

have their faces ground, and their bones broken, and their hearts fil'd with heavinesse, unlesse they will receive the Clergie-Classique Faith, as well as the Faith of the Lord Jesus Christ himself. *O miserable man! Who shall deliver him* from this dangerous snare of death; I mean of conceiting himself like unto *Paul* and Jesus Christ, in the course he steer's against Sects and Errors! And as for *Calvin*, *Luther*, and *Austin*, though these had much more flesh and bloud in them, then the two former had: yet for him to strengthen his hand in the way he goes, by their example, is as if a murtherer should incourage himself in his way, from the practise of a Surgeon when he lets bloud, or the proceedings of a Judge, when he slayes a Malefactor with a sentence of death. For when, or in what age of the world did any of these spread the world round about them with snares of intelligence, in every place, to catch the failings, and haltings and infirmities of the Saints; and when they had taken a proportion of them to spread a table with them to entertaine and feast the prophane world? Especially when did any of these, ever publish such a rhapsody, of loose, light, lying reports and tales, all or the greatest part of them calculated for the shame of the Saints, and glory of the Sons of *Belial*? Or when did any of them deal so importunely or imperiously with those, whom God had set in Authority over them, to crush the generation of the righteous, the lambs of Jesus Christ, under the names of *Sectaries*, onely because in some things they held not conformity in judgment with them? I do not all this while say, that either M. *Edwards* writing, or printing, or preaching, against errors, heresies, or Sectaries, is that, which simply makes him unlike either unto Christ, or *Paul*, or those others named; for doubtlesse they did, interpretatively at least, all this; and who hath not ingagements upon him, to go thus far both with him and them, if he be able, and hath opportunity? For my self, I have once and again, publiquely professed and declared my judgment to be, that no *error heresie*, or *sect* whatsoever, ought to be tolerated; only with these two cautions. First, that no Truth be opposed under the name of *Errour* or *Heresie*; nor every society of men dissenting in judgment from us be therfore called a *Sect*. Secondly, that *errors*, *heresies*, and *sects*, cleerly evicted for such out of the Word of God, suffer onely under such a Non-Toleration as is justifiable by the same Word of God, *i.* be
a 2 Cor. 10. 4. opposed with *spiritual weapons, which are mighty through God* (a) to subdue them, not with *carnall*, which are more likely to strengthen

and

and advance them, as I have argued the case somewhat more at large else-where. (*b*) But first, the blaspheming many Truths of God, under the names of *Errors* and *Heresies* (a stone at which Mr. *Edwards* pen frequently dasheth) maketh him extremely unlike unto *Christ* and *Paul*; yea and unto those others also, except onely in their failings. Secondly, his turning himself, especially with that fiercenesse of countenance, and furiousnesse of importunity, upon the civill Magistrate, to provoke men of this Interest, to powr out themselves in wrath and indignation upon all those, whom he thinkes good to make Delinquents by his pen. Thirdly, his sending forth of Emissaries (wherein, through a mistake of the word *Independents*, in stead of *Presbyterians*, he chargeth the *Independents* to resemble the Jesuits) to discover, and report unto him, the slips and weaknesses of the servants of God. Fourthly, His inveterateneſſe, and Dragon-likenesse of spirit, by which he manageth all his endeavours against Errors and Sectaries. Fifthly, His importune confidence, and overgrown presumption of his own parts, learning, knowledg. Sixthly, his drinking in with so much greedinesse, all, and all manner of reports, that are brought in to him, whether with ground or without, that will but make dirt to throw in the faces of those, whose understandings are either longer or shorter then his, be they otherwise as dear to him *whose name is jealous*, as the *apple of his eye*. Seventhly, & lastly, His virulent and viperous designe, to preach the nakednesse of the Saints, yea the nakednesse of vile and unworthy men (I meane their false, base, and putid suggestions against them) as their nakednesse upon the house-top, and to call upon all the world to hear; these things make him so extremely unlike Jesus Christ, and those others whom he pretends to imitate, that that drop of resemblance wherein he partakes with them, is quite drown'd and swallowed up in this Great Ocean of dissimilitude. And let Mr. *Edwards* know, and let his Conscience and Compeers know, that whatsoever he shall suffer, whether from his Sectaries or others, in this bloudy negotiation (for I cannot but think, that wayes so highly displeasing unto God as these, will cause even many of his friends to become his enemies,) he shall suffer not as a Christian, nor with Christ, but as a Malefactor and an evill doer.

b Theomach. p. 37.

But I marvaile with what profound Oracle of policie the man consulted with, about the title of his book, calling it, *A Catalogue and discovery of many Errors of the Sectaries*. Was it not that tyranni- *Sect.* 1.6

call and bloudy principle: *Pereant amici, dummodò & inimici unà pereant. i.* Let friends goe to wreck too, so that enemies may but wreck with them. For certainly, by this title he makes *Presbyterians Sectaries*, as well as any others. Wherein I should not have faulted him, but only to shew how that *the zeale* of High Presbytery, *hath eaten him up*, and not left him so much of himself, as wherewith to know his friends from his enemies. For if men be therefore Sectaries, because they hold such opinions, as hee rallieth in his Catalogue under the Name of *Errors*, I know many Presbyterian Sectaries. First, for that which he makes the 104 error in his Catalogue, *viz.* that *Pædobaptisme is unlawfull*, it is sufficiently known, that the strongest shield and buckler wherewith that cause was ever protected, was the workmanship of a *Presbiterian* hand. So for that opinion, *that there is no Scripture against a mans being often baptized* (mentioned in the 110 place) it calls a *Presbyterian*, Master. *That the calling and making of Ministers of the Word and Sacraments, are not jure divino, &c.* which is the 116. *That there is no distinction concerning Government of Ecclesiastical & Civil, &c.* (the 141.) are the opinions of one, who professeth himself to be no Separatist, (*a*) and then I know not by Mr. *Edwards* principles, to make him any thing but a *Presbyterian*.

Compassion Samaritan p. 4

I know divers of the *Presbyterian* judgement, as well Regular as Secular, that owne the 70 error (so called, or miscalled rather,) *viz. That faith in a proper sense is imputed in justification, and that Christs righteousnesse i.* his active obedience) *is not imputed* (in the formality of it) *in justification*; though for his τὸ *credere*, it is a patch of his own piecing to the opinion, and is no expression of theirs, who otherwise are not ashamed of the opinion. To passe by many others of like patronage and relation; that which he cataloguiseth for the 64. *viz.* this, *That naturall men may doe such things, as whereunto God hath by way of promise annexed grace and acceptation: and that if men improve their naturall abilities to the utmost in seeking grace, they shall find it*; I desire to be informed by any understanding man, whether there be not every inch, yea every jot and tittle of the substance of it, asserted by a great Doctor (while he lived) of the *Presbyterian* School, and who *being dead, yet speaketh* much for that way; I mean Mr. *John Ball*, in his Treatise of the *Covenant, of Grace*, not long since published by M. *Simeon Ash*: the said Treatise being further subscribed and recommended unto the world by five great Masters of the Assem-

bly

bly it selfe, all of them of intemerated fidelity to the *Presbyterian* Cause; *viz.* Mr. *Edward Reynolds*, Mr. *Daniel Cawdrey*, Mr. *Edmund Calamy*, Mr. *Thomas Hill*, Mr. *Anthony Burges*, in this passage (p. 44.) of the said Treatise, *No man is hindred from believing through the difficulty or unreasonablenesse of the command, or through his owne simple infirmity, as being willing and desirous to beleeve, but not able, (which inability deserves pitie) but his inability is of corruption and wilfulnesse: hee doth not beleeve because he will not: he is unable because he doth not covet or desire, which is inexcuseable.*

Doubtlesse, if *no man be hindred from beleiving, either through the difficulty of the command, or through his own infirmity*; and all the reason why a man doth not beleeve, is, *because he will not*, naturall men by improving their abilities to the uttermost, may beleeve, and consequently doe that, whereunto God hath by way of promise annexed grace and acceptation. For hath he not promised, that *he that beleeves shall be saved?* or doth not salvation amount to as much, or more, then grace and acceptation? And if men should improve their naturall abilities to the uttermost, and yet not to be able to beleeve, the reason why they doe not beleeve, cannot be said to be this, *Because they will not*: for their will in this case puts forth it selfe to the uttermost, in ingaging them to such an improvement of their abilities. So doubtlesse the same error (if an error it be) is asserted by *Paulus Testardus*, Pastor to the reformed Church of *Bloys* in *France*, in a Tract called Εἰρηνικὸν, *seu Synopsis Doctrinæ de Natura & Gratia*, published not simply by the permission or license, but *ex mandato*, by the command of a whole Synod of the Reformed Churches in the Province of *Orleance*; *p.* 91. *Thesi* 121. where he saith, that *God in all the three wayes* or methods *of calling* sinners unto salvation (which he had opened before) *doth not onely shew unto the sinner what he should, or ought to doe, but gives power to all that are invited or called, to performe and doe it, and so to be saved, if they will. So that if even he that is called only in the most generall manner of all, be not saved, he is unexcusable before God.* This *Paul* expressely teacheth, *That* (saith he) *which may be known of God, is made manifest in them (namely the Gentiles,) for God hath made it manifest unto them, that they might be without excuse before him. But certainly* (he inferres) *excusable they had been, if they had bin fully willing to do it, and only*

wanted

Wanted power * with more of like importance in the sequel of the same *Thesis*. So that if Mr. *Edw.* will make this an error, and a brand of a Sectary, to hold, *That a man by the uttermost improvement of his natural abilities, may do that, Whereunto God by promise hath annexed Grace and Acceptation* (though all this while I do not say that I own the opinion) he will involve one whole Synod, not only with the guilt of the error (which is lesse) but of an authoritative command, to have the error both printed and published, which is enough to separate between all Synods, and their authority and esteem for ever; yea, and make the crown of Orthodoxisme to fade and languish upon the head of our present Assembly, by arraigning five or six of the principall members of it at once, as tainted with the errors of the Sectaries of the time. Therefore let him either strike these opinions mentioned (with many others) out of his Catalogue of errrors, or else let him number his own party amongst the Sectaries.

* *Quod in omnibus vocandi rationibus Deus peccatori, quid debeat non modo ostendit, sed et omni invitato, vocato, dei possei illud præstare, & salvari, si velit: adeò ut si non salvatur is, qui generalissimi tantum ratione invitatus est, sit prorsus inexcusabilis coràm Deo. Id expressè docet Paulus.* Τὸ γνωστὸν (*inquit*) τοῦ θεοῦ *manifestum factum est in ipsis, Gentilibus scilicet, Deus enim manifestum fecit, &c. ita ut inexcusabiles ipsi sint. At certè, si, et si maximè voluissent, non potuissent, fuissent excusabiles, &c.* Paulus Testardus, Eiren. p. 91. Thesi. 121.

Sect. 17. To draw towards a conclusion; I shall put a measuring Reed into the hand of the Reader, wherewith to measure the truth and honesty of the *Gangrene* and her Author, from the one end of both unto the other, made of a straight observation of some crooked passages and relations in the *Gangrene*, ready to stink for want of the salt of truth. I shall begin with such particulars as concern my selfe, and close with others of another aspect and relation.

Sect. 18. First, though he doth not set my name in the margin against his 70. error, (p. 25.) as he had done a little before in the same page against another, yet his intent clearly enough was (and I think himselfe will not deny it) to arraigne the opinion held by me concerning the imputation of faith, and non-imputation of Christs righteousnesse in justification, in my Treatise upon that subject, entituled, *Imputatio fidei*, for an error a. Now how falsty and forgingly he represents the opinion, appeares first, in that he fathers that mungrell expression, *to credere* upon it, only because it is an expression *ad invidiam comparata*, but no where used by me throughout the controversie: yea, *p.* 91. of the former part of that Treatise *Sect.* 3. I expresly deny that *Faith justifieth as it is an act*. Secondly, in that he makes this opinion to say, *That the righteousnesse of Christ is not imputed*

a *Pag.* 123. he talkes of farr smaller errors in justification then mine.

imputed in justification. Whereas I expresly affirm, (p. 54. of the second part of the Treatise) that *in a sense* (which I there explain) *as well the habituall holinesse of Christs person, as the morall righteousnesse, or active obedience of his life, may be said to be imputed to those that believe in him.* And very often in the said Treatise, upon occasion, I declare in what sence I admit, as well as in what sence I refuse the righteousnesse or active obedience of CHRIST in justification. I suppose he is not himselfe a son of that profound ignorance, as to hold, that the righteousnesse of Christ (as he calls it, whether meaning his active or passive obedience, or both) is in every sence imaginable imputed in justificati on; and yet it's ill presuming of over-much understanding (especially in the point of justification) in him, who going about to rectifie the mistakes of others, shall himselfe affirm, *That the redemption and reconciliation purchased by Christ, is the moving and meritorious cause of our justification and salvation: and that the instrumentall cause whereby the same is imputed, is the bloud of Christ.* Of which Atheologicall and putid assertions, who would have thought that the great *Aristarchus* of the errors and heresies of the times, could have been the Author and Assertor, had not Mistresse *Gangræna* in the margin of her 22. page betrayed him? But if he, onely denying the impulation of Christs righteousnesse in iustification in one sense, but asserting it in another, should be simply and indefinitly charged to deny it, would think the charge base and unjust (as indeed he should have cause to doe) he himselfe must bow down his back to the same burden, and be content to be looked upon as a man of this basenesse, untill he hath made his attonement with God and man for it. *Ex ungue leonem.* You may by this one instance judge with what truth or honesty he hath laid down the rest of the opinions in his Catalogue. Well may he call them errors, when once he hath lift up his pen upon them. Forgery hath a mischievious omnipotency, and is able to create what errors or heresies she pleaseth.

Again, p. 45. he chargeth *Mr. John Goodwin, that in his point of justification, he quotes Calvin, Bucer, and others, who are known* ex-professo *to be of another judgement.* Surely the man is not either so simple, or free from the guilt of false speaking in this assertion, as his words beare. Doubtlesse he doth not intend to make it a matter of charge against a man, in the handling of a controversie, *to* *Sect. 19.*

quote Authors *Who are known* ex professo *to be of a judgement differing* from his. How many doth himself quote in his *Gangrene* upon as deplorable terms as these? But the mans meaning is, if he knew how to get it out, that Mr. *J. G.* in *his point of justification, quotes Calvin, Bucer, and others,* as being of the same judgement with him, *Who are known* ex professo *to be of another judgement.* If this be his sense and charge, either he shews himself to be a very illiterate man, and not able to construe a peece of plain Latin; or else charges *Calvin, Bucer,* and the rest, with being of a judgment as contrary to themselves as to me. If he can construe Latin, let him confesse in English whether *Calvin* be *ex professo* of a differing judgment from me in the point of justification, in these passages following (to omit very many others of the same import.) *Quam autem justiciam in se repositā non habeant homines, imputatione hanc adipiscuntur, quia Deus fidem illis fert acceptā pro justiciâ,* Calvin in Gal. 3. 6. And again, *Quare Abraham credendo nihil aliud quam oblatam sibi gratiam amplectitur, ne irrita sit. Si HOC illi imputatur in justiciam, sequitur non aliter esse justum, nisi quia Dei bonitate confisus, omnia ab ipso sperare audet,* Calv. in Rom. 4. 3. *FIDES REPUTATUR IN JUSTICIAM, non quod ullum à nobis meritum afferat, sed quia Dei bonitatem apprehendat.* Ibidem. Yet again: *Quibus etiam verbis docemur, justiciam Paulo nihil aliud esse quàm remissionem peccatorem.* Calv. in Rom. 4. 6. ¶ *Manet ergo salva nobis pulcherrima sententia, justificari hominem fide, quia gratuita peccatorum remissione coram Deo purgatus sit.* Ibid. *Abraham fidem habuit Jehovæ: & reputavit id ei justiciam: hoc est, habuit ei pro justicia HANC FIDEM.* Credendo igitur *id accepit, ut Deus eum pro justo haberet.* Bucer Rom. 4. 3. I forbear to English these passages, because I desire to make an experiment upon Mr. *Edwards,* whether he be able to do it, or no. If he shall publikely acknowledge that he hath abused both me and himself, and many more, in charging me with *quoting Authors* for me, *Who are known* ex professo *to be of another judgement,* I shall conceive the better hopes of some competency of a Latin faculty in him; but if he shall stand to avouch a charge of so palpable and manifest untruth, to them that understand the Authors language [a], I professe ingenuously that I know no reason but to judge him uncapable of the English sense of a Latin sentence.

[a] The Reader for his further satisfaction about *Calvins* judgement in this controversie, is earnestly desired to peruse the 11. chapter, as also the 5, 6, and 7. Sections of the fist chapter of the first part of my Treatise of Justification.

sentence. But whether *Calvin*, *Bucer*, and those other he speaks of, quoted by me in my point of Justificatiõ, be of the same judgment or no, with me in the point, let neither me, nor he, nor M. *Roborough* be Judges, (for we very possibly may all be partiall) but let us refer the decision to two sufficient men, and without exception, both for learning and integrity, and knowledge of the case, the one a forreign Divine, some years since at rest with God (otherwise then by his writing) never known to me, the other a neighbour Minister indeed, and of the Assembly it self, but between whom & my self, there was never any acquaintance, beyond a casuall enterview, and the exchange of a few words of course. The former of the two is *David Pareus*, sometimes chief Professor of Divinity in the University in *Heidelburgh*: who in his Tract concerning the Active and Passive righteousnesse of Christ, having laid down his judgement (in the Controversie depending) thus, (*pag.* 176.) that *remission of sinnes for the satisfaction of Christ imputed to us, is our whole and intire Justification*, and argued accordingly (*pag.* 177.) in the following page, addeth as followeth; *I might here produce the Authorities of the Fathers, who likewise place our righteousnesse* (meaning in justification) *in the alone forgivenesse of sinnes for the death of Christ*: and accordingly cites severall testimonies out of *Austin*, *Oecumenius*, and *Ambrose*. And immediately after these testimonies, thus; *I might also alledge the consent of Luther, Melancthon, Zuinglius, Oecolampadius, Calvin, Bullinger, Martyr, Musculus, Hyperius, Ursine, Olenian, &c. from whose doctrine in the point of Justification, I do not vary a nailes breadth.* So that the light of this mans reading and judgement together, could discover no other opinion touching the formall cause of Justification, either in the Fathers, or any of the chiefe Protestant Writers in his time, but that it should stand *ONELY in remission of sins.* The latter of the two mentioned is, M. *Thomas Gataker*, a man of approved learning and integrity amongst us; who in Mr. *An. Wottons* defence against M. *Walkers* charge, lately published in Print by him, acknowledgeth (*p.* 58.) that *however he for his part deemeth it erroneous* (and so do I too, taking the word *Justification* in that large sense which it seemeth he doth where he argueth against the opinion, as *viz.* in his *Animadversions* upon the disputes between *Piscator* and *Lucius*, p. 9. Besides sundry other places) *to hold that Justification*

consisteth in remission of sinnes, yet that Calvin, Beza, Olenian, Ursine, Zanchie, Piscator, Pareus, Musculus, Bullinger, Fox, *and divers others of great note and name, yea Whole Synods of ours are found so to say:* adding further, *And yet Were these men never yet, that I ever heard or read, for so saying, condemned as Heretiques, much lesse as blasphemous Heritiques, but had in high esteeme, as their Worth, parts, and Workes Well deserved, by those that therein dissented from them.* I trust the servant is not greater then his Master; nor the Authoritie of the Clerk, equall to that of the Justic of Peace. If Mr. *Gataker* hath spoken, I hope Mr. *Roborough* will hold his peace. And since two such men, as *David Pareus* and Mr. *Thomas Gataker*, have so cleerly and confidently affirmed, every mouth (I trust) of clamor and contradiction will from henceforth be stopped. *For in the mouth of two or three Witnesses* (saith the Divine Law it selfe) *shall every Word be established* a: Yea I am not without some hope, but that Mr. *Thomas Edwards* himselfe, may in time be reduced, though I know that in clamorous and aspersive bickerings, he emulates the glory of that martiall zeale which was in him, who still affected to appeare,

a Deut. 19. 15. 2 Cor. 13. 1. &c.

One affirmative testimony is more valid in Law, then many negative.

Primus inire manu, postremus ponere bellum, i.
The first to fight, and last to quit the field.

Sect. 20.

Pag. 45. he affirmes, that *quoting his Antapologie, and citing the former part of the sentence, I leave out the latter*; adding this palpable untruth; that *had I but named it, it Would have been an evident confutation of me.* I clearly prov'd (Sect. 13. of this Answer) that the *latter part of the sentence* he speaks of, especially construed, with the former part which I cite, is absolute and compleate non-sense. And was any man ever evidently confuted in evident non-sense? except it be in such a sence, as he that drinks puddle water, confutes him that chuseth rather to drinke at the cleare fountaine or streame.

Sect. 21.

Pag. 67. he chargeth his *Sectaries* or *Independents*, that *they use to give great and glorious Names, and swelling titles to their bookes, as* (for instance) *Inocency & Truth Triumphing together*, &c. I perceive by his aggrievement at this title, first, that if High Presbyterie be advanc'd, neither *Innocency*, nor *Truth*, are like to *triumph*: this keene piece of *Presbyterie* is not able to beare the mention of such things. Secondly, that matters of Truth any wayes tending to the disparagement of *Independency*, are very rare, and scarce, and not to be

had

had for love or money. For otherwise, (doubtlesse) the man would not have plaid at so small game, would not have strain'd himselfe to catch at this flie. As much love as a single halfe penny, would have serv'd to have cover'd this Transgression. What? not so much libertie meet to be allowed to *Independents*, as to give what Names they think best to their bookes, without a Synodicall debate, and permission? I confesse *Gangræna*, is *no Great or glorious Name*, but it is a *title swelling* with poyson, and the gall of aspes. But for me, I shall take no offence at it: the proverb is but fulfilled, *Similes habent labra lactucas*; like lips, like lettuces. Both title and booke (I presume) are savory meate to those for whom they were prepared, and such as their soules love, as marrow and fatnesse. But what reason he hath to call *Innocency and Truth Triumphing together*, either a *great and glorious Name* or *swelling Title*, we desire to gather from the *Tree of paradice* the next moneth of her fructification. In the mean season, Mr. *Edwards* must suffer as an unjust asperser in this charge also.

Pag. 54. He chargeth Mr. *John Goodwin, in a Sermon to have uttered that against the Parliament, and the power of it, as opens a gap to all slighting of their Authoritie and power*: and further addeth, *that he believes there was never any such speech from any before himselfe.* But first, if any such *gap* (as he speaks of) be *opened*, I know no wild beasts that have broken in at it, but some such *Presbyterians*, who (as I here) demanded, *What hath the Parliament to do with Inferior Courts?* and who charge some of the worthy Members thereof, to be *hereticall and factious*; yea *ninnies and grolls, & men that have no more Wit, then will reach from their nose to their mouth, & are onely sensible.* I confesse in respect of such *Presbiterian* spirits as these, there had need be no *gap opened to the slighting of Parliamentarie Authoritie & power*: & that the Parliament it selfe had need keepe power out of such hands, which without it know how to be Imperious enough. But secondly, it is so far from being true, that I in the *Sermon* he speaks of, have *uttered* any thing *against the Parliament or power of it*; much more, any thing which *opens any gap to all slighting of their Authority & power*; that he himselfe in this charge against me, dasheth his foote against the stone he speaks of. For first, that which he insinuates, as *uttered* by me of such a consequence, is nothing else but manifest and cleare truth; yea and hath passed the *Sect.* 22.

triall of *Presbyterian* fire it selfe, and is come forth in full weight, without suffering the least damage or detriment by it. Secōdly, most certain it is, that no Truth whatsoever, hath any prejudiciall or endamaging influence upon any just and lawfull Authoritie; for God is not divided in, or against himselfe. Therefore he that shall affirme, that any Authoritie or power whatsoever, is any waies indangered, prejudic'd, or disparaged by any Truth, doth by a unavoidable consequence, deny that Authoritie or power to be lawfull, or from God. Nor could Mr. *Edwards* lightly have *uttered* any thing, that would have strook more dangerously at the very roote of all Parliamentarie Authoritie and power, then to say, that he that speakes the truth, speaks *against them*, & *opens a gap to all slighting of them.* But thirdly (and lastly) let Mr. *Edwards* and his abettors in this charge know, that it is not they who speak the Truth, whether to Parliament or Princes, that *open a gap to the slighting of their Authoritie or power*; no: but they are the men of this demerit and impietie, who for their owne ends flatter them, and *have their persons in admiration for advantage*; who straine their wits and consciences together, to lift them up nearer to the Heavens then God will beare, that so they may be masters of an opportunity and power, to gratifie them in their carnall interest? And the Truth is, that had not God by more then an ordinary hand of grace, both towards themselves, and towards the Nation, made those honourable and worthy Councellors, *wiser then their Teachers*; Satan had a most dangerous advantage against them, to have made them more *unwise then their enemies.*

Sect. 23. Page 73. He chargeth the *Independents, That many of them play at Cards and Tables, are very loose on the Sabbath dayes, go to Bowles and other sports on dayes of publike Thankesgiving, as M. Iohn Goodwin, and severall of his Church &c.* Whether his intent be to justifie and make good the first and second branches of this charge, *viz.* the *Independents playing at Cards and Tables*, and their *loosenesse on the sabbath dayes*, by the instance of *Mr. Iohn Goodwin and severall of his Church*, I will not determine. Certain I am, that according to the common rules of construction, his words import it, and I believe that not one Reader of ten but so understands him. If this be his sence, abhorred of all men be his lying: for Mr. *Iohn Goodwin* neither *playes at Cards nor at Tables*; neither hath he done either

either since his first comming to the Citie, nor of many yeares before; nor doth he know any of his Church addicted to either of these recreations. But however, I marvell the man should think to *burthen* the *Independents* with these exercises of *Cards and Tables*, when as it is so generally known, of what *light* account, and generall use they are in the best reformed *Presbyterian* Churches. And if there be any of the *Independent* way so much addicted to them, as *Mr. Edwards* charge seems to import, I beleeve they are chiefly, if not onely, those whom Mr. *Edwards* calls *Malignants*, complaining of them for falling to this way; and who lately drank of the same waters of Episcopacy with the far greatest part of the *Presbyterian* party, and now accompany them in their schisming or rending off from that way. And (alas!) who knowes not how hard a thing it is for men that have a long time drunk old Wine with their old Friends, presently to drink new?

For his charge of *loosenesse on the Sabbath dayes*, the net of *Independency*, like that of the Gospel, (as it seems by the many bitter complaints made by Mistresse *Gangræna* in that behalf) *gathering fishes of every kind good and bad**, and that in such abundance, as the tenor of the said complaints imports, I am not able to speak for the whole circumference. But for *M. J. Goodwin and severall of his Church*, who are the onely persons in whom instance is given to make good the truth of the charge, we desire that when his great labours of *powring out the viall upon the Sun be over*, he will please to refresh himself with telling out the story at large, with the particularities of it, *viz.* on what Sabbath, or Sabbaths it was, whether before Saint *Jeffery* or after, that either himself or his Informers saw that loosenesse in *Mr. John Goodwin and severall of his Church*, and what loosenesse it was, and who of his Church they were, that transgrest this transgression with him. For my part, I shall not go about to justifie my selfe, or all of my Church from more loosenesse then well becomes us on such dayes; but I know no loosenesse comparable to that, when Ministers of the Gospel, (whether such, or so called by themselves) shall take liberty under the name of preaching, to vent vagrant, loose, light, lying tales and reports, on purpose to defame the good wayes and servants of God; or else to make lowd challenges to all the world,

* Mat. 13. 47. 48.

to

to make good what they deliver, and yet shrink and decline the incounter with a few plain conscientious men. Doubtlesse neither *Mr. John Goodwin, nor any of his Church*, ever trespassed the trespass of any such loosenesse as this on any Sabbath day; nor of any other equall in demerit to it.

But though he should cavill himselfe off from the charge of charging, either Mr. *John Goodwin* or any of his Church, either with *playing at Cards and Tables*, or with *loosnesse on Sabbath dayes*, yet he must own the charging of them with *going to Bowles, and other sports, on dayes of publick Thankesgiving*. Therefore, first, because he speaks of *dayes* in the plurall number, as of many; we desire him, that in the next returne of his monethly course upon him, he will throughly purge himselfe from all malignancy in this particular of his charge, by naming those *dayes of publick Thankesgiving* wherein this hainous offence (but against no commandement or law, either of God or Man) was committed. We cannot allow it, no not by his own law for a sufficient come-off, to say that on such *a day of publick Thankesgiving*, the men impeached trespassed the said impeachment, except he can give instance of the pretended miscarriage in more dayes then one, of that denomination. For himselfe in his *Antapologie, p. 54.* quarrels with his *Yousive* (as ever and anon he calls the *Apologists*) onely for saying, that *some of their brethren in their printed bookes do candidly testifie of them*, telling them (by way of reproof, and charge of untruth in their Assertion) that *it is but one of them*, not *some*, that do so testifie. Therefore by his own rule, an assertion of the plurall number cannot be justified by a single instance or example of what is plurally asserted. And yet who knowes not the very law of Nature allowes a man a greater indulgence of phrase and expression in his own purgation, then it doth in charging or impeaching others.

Secondly, wee desire of our grand-accuser; the next time hee comes amongst us with his monethly visitation, to let the world know, what *other sports* they are that *Mr. John Goodwin, and some of his Church* use to *go unto on dayes of publick thankesgiving*, besides *Bowles*: they are not conscious to themselves of transgressing either in *Bowles* or in any *other sports* on such dayes.

Thirdly (and lastly) we desire of him for the further vindication

cation of himselfe in this charge, when it shall next be with him after the manner aforesaid, that he will please to speake it out, that the world may heare, on *what day of publick Thanksgiving*, about what time or houre of the day, whether fore-noon, or afternoon; whether in the morning, or in the evening it was that Mr. *John Goodwin with severall of his Church went*, or on such dayes are wont *to goe to Bowles and other sports*. For if it were on the evening of such a day, that the deed was done, it is no clean strain to say it was done in the day it selfe, especially, except some notice were given in the margin, that he chargeth by the day naturall, not artificiall. And besides, if it proves but an *evening* transgression, the constant practice of the gravest *Presbyterians* themselves, going to see the Fire-workes usually made in severall places of the Citie, on every fifth of *November*, being the most ancient, and honorable *day of publick Thanksgiving* unto the Nation, will be an abundant atonement for it.

But (Reader) that thou maist understand *ab ovo ad mala*, from the top to the toe, the nature and tenor of that grand delinquency in point of loosnesse, which is here charged upon Mr. *John Goodwin and severall of his Church*, the story truly and briefly is this; Upon the day ordered by Authoritie for publick Thanksgiving unto God for his gracious and good hand upon the new Modell in the victory at *Nasebie* the last Summer, having preached somewhat long, and to wearines, in *Michaels Cornhill* in the forenoon, and being hereby somewhat indisposed to further labour that day, I kept my house privately in the afternoon, till about five or six of the clock. At which time two of the brethren coming in, and finding me in no better posture, desired me to walke out a little into the fields with them, suggesting that a walk in the fresh aire might doe me some good. So a walke wee tooke, the season being pleasant and faire; and having walked about a quarter of a mile, or very little more, and being now upon returning, one of those that were with me told the other and my selfe, that if wee thought good to ease our selves a little before wee returned, there was a garden-house of a friend of his (a man familiarly known also to my selfe and the other, though of a differing judgement from us in point of discipline) neere at hand, and that if wee pleased wee might step in thither, and repose our selves for a while. Coming

 into

into the garden, wee betook our selves to an Arbour, and there sate about halfe an houre. During which time (and I know not how long before) there was a company playing at Bowles in a little Alley in the Garden; whom (I presume) wee shall not wrong in case we judge them *Presbyterians*, though (I confesse) wee did not examine them upon the point. But before this company had given over their exercise, there came into the garden to us some more of our acquaintance, some of them of our, others of them of Mr. *Edwards* judgement in point of Church-government. When the company that all this while had been bowling, quit their ground, one in our ground, (I remember not who, or of what judgement) asked mee if I would not stirre my selfe a little by casting a Bowle before I went home. The motion being made, and the rest inclining to it, we went, whether six or eight of us, I doe not remember; but that the one part was *Presbyterian*, and the other *Independent*, I perfectly remember, and betooke our selves for about halfe an houre to the exercise; the Sunne by this time being either downe, or very neere it; and so returned home. This is the story of that drop of water which Mr. *Edwards* hath got upon the tip of his finger to coole his tongue, being (as it seemes) grievously tormented in the flames of passion and indignation, that the world should no more wonder after the *Presbyterians* for holinesse and religion, then to thinke that the *Independents* had equall part and fellowship with them therein.

But let us animadvert a few things upon the story before wee leave it. First, it is very observable that the man, who (it seems) holds correspondency with the world, and with all parts in the Kingdome, to receive intelligence of all the miscarriages and undue deportments of all such as are independently given, is notwithstanding necessiated for the carrying up his great designe of their defamation, to article against them supposed miscarriages and misdemeanors, in stead of those that are truly and really such. Mr. *Edwards* I presume knowes, that *where there is no Law, there is*, there can be, no sin, *no transgression*[a]: For that *sin* (all sin) *is a transgression of* some *Law*[b]. Now then till Mr. *Edwards* shall produce some Law either of God or Man, against which Mr. *John Goodwin and those of his Church* he speaks of, trespassed in bowling as aforesaid, (which I know he will not be able to doe, till the day after doomsday)

[a] Rom. 4. 15.
[b] 1 Joh. 3. 4.

day)it must be acknowledged that all their offence and miscarriage therein, amounts to no more, then onely to an unhappy occasion of causing Mr. *Edwards* to give testimony unto them, whilst his heart was up to dishonour them.

Secondly, It is considerable, that as there were some of Mr. *John Goodwins Church*: so there were some (and, as I remember, more) of Mr. *Edwards* his Church also, (I mean of the Church of *England*) who were involved in that innocent transgression of playing at Bowles; yea, the owner of the Garden and Alley, a godly and honest man, and competently warme in the *Presbyterian* way, was partaker with them in the supposed oversight. But (as was said before) his Maxime is, *Pereant amici dummodo & inimici una pereant*; Let us bespatter our enemies, what ever becomes of our friends.

The Proverb saith, *It is an evill bird that defileth his own nest.*

Thirdly, For my self, I neither so much as handled a Bowle for many moneths, (I think I might truly say, for some years)before; nor have I done it since: nor would I then have drunke this cup of cold water, could I have thought the *weaknesse of any brother* so great, as to be offended at it. But now perceiving the *Presbyterian* weaknesse to be so excessively and importunely great as it is, I doe hereby,in the word of a Minister of the Gospel,secure Mr *Edwards*, and all his tender retinue, that I will drinke no more any such waters,I mean cast a Bowle on a day or night of publick thanksgiving, *whilst the world stands, lest I should offend them.* But

Fourthly, If I had a minde to demand *a tooth for a tooth*, I could call some *Presbyterian* starres by their names, and those of the first magnitude, who upon a day of thanksgiving, fell every whit as far from heaven, as Mr. *J. Goodwin and those of his Church* did. Yea, if you sift the Doctorate it selfe of the Assembly, I believe you will finde a man dropping through your sieve, who with three more (of his *com*-or *sub-Presbyters* rather, foure Ministers in all) consecrated the greater part (if not the whole) of an afternoon *upon a Thanksgiving day*,, to a service that had no more Religion in it, then the Fishermans daily occupation and imployment: nor did their exercise (it seemes) receive any great testimony from heaven, they ate but very little of the labour of their hands; two Roaches (as saith the History) being all that Providence and they could agree upon for the reward of their

afternoone-service. But *Presbyterians* (I perceive) have a *priviledge asserted* to steale horses, without sin: but poore *Independents* must not have so much as a *Toleration* to look on.* And if Mr. *Edwards* will not take faire warning when it is given him, and give over telling tales of *Independents*, I know who is resolv'd to sift the fore-mentioned heap yet neerer to the bran: and to make the world judge, whether *Presbyterian* mistakes *in the night*, be not far worse then *Independent bowlings* on *dayes* (or evenings rather) *of publick Thanksgivings*. Yea I know who hath a story of a *Presbyterian* Angel, which doth but waite for the opening of Mr. *Edwards* mouth in reproaches and slanders against his *Independent* Brethren the second time, to clap into it, and stop it for ever. Yea I my self have a Manuscript by me, which came to my hands above a yeare since, concerning Mr. *Edwards* himself; which discourseth his jugling and indirect walking between the two Townes of *Godalmin* in *Surrey*, and *Dunmow* in *Essex*. The writing will be attested by good hands: and if there be no remedy, will be content to submit it selfe to the Presse. In the meane time, how wofull and sad is the method, wherein the case depending between *Presbytery* and *Independency*, must now (it seemes) thorough Mr. *Edwards* his horrid and portentuous proceedings, be argued and debated thorough! the arguments on both sides being onely or chiefly, firebrands of Reproaches and Defamations, throwne in faces of the one side by the other. So that that way of the two, which is able to render the sons of her competitresse most odious and hatefull unto the world, must sit as Queene, and weare the Crowne. Mr. *Edwards* by the method, wherein he hath begun to plead the cause of *Presbytery*, and threatens to proceed, hath devoted the Names and reputations of all of his owne partie, at least of such of them as are any wayes obnoxious, to the universall abhorring both of the present, and future ages. Therefore it concernes all *Presbyterians* in generall, and the Doctorage of this way more particularly, that are any wayes conscious, to heale the *Gangrene* of his pen, & to restraine the further spreading of it: otherwise their Names and Reputations are but so many dead corpses.

5. Whilst Mr. *Edwards* so conscientiously refraineth from casting a *bowle upon* the evening of *a Thankesgiving day*, and takes liberte to recreate himself with revilings and bitter speakings against the wayes and servants of God in the heart and strength of such

dayes,

dayes, (as his manner is too too frequently to doe) doth he not *straine out gnats, and swallow camels?* and run parallel in practise with those Priests & people, who refused *to goe into the common hall, lest they should be defiled* [a]; but fear'd no defilement from prosecuting *that Just One*, even unto death? Yea doth he not by such distinctions as these, imitate the temper and spirit of the Goddesse *Diana* among the Heathen, who (as *Iphigenia* in *Euripides* saith of her) *was wont to drive from her altar, as uncleane, whoever did but touch a woman in childbed, or a person slaine; and yet delighted to have men slaine in sacrifice unto her?*

[a] Joh 18.28.

6. (And lastly) May it not be some Question, whether the particularitie of that day of *publique Thanksgiving*, wherein Mr. *Edwards* finds *Mr. John Goodwin and some of his Church* so tardie, might not occasion him to sift the *Independents* more narrowly on that day, then on many others? It was said of King *Philip*, that *though he loved the treason, yet he hated the Traytor.* So wee have many spirits amongst us who love victories, and yet doe little lesse then hate the victors, I meane those by whom it pleaseth God to give many of these unto them. Mr. *Edwards* administers a strong ground of suspition, that he himself is a man of this dark complexion, in the last page (save one) of his Dedicatory Epistle, where, having first strip'd himself nak'd of all principles of reason and ingenuitie, he thus shamelessly bespeakes the two Honourable Houses of Parliament. *And who knows but that all these victories are sent to take away all excuse, to answer this objection, and to encourage you to this work?* The *work* he speaks of, and whereunto he supposes that no man can be ignorant, but that the Parliament are *incouraged* from God by those many victories which he hath given them, is (as appeares by the tenor and straine of the whole Epistle) the crushing and utter undoing of all those, whose consciences cannot submit to the Lawes of *Presbytery* in all things appertaining to God. So then, it being generally knowne, that many considerable persons, whom God hath honored, by making them eminently instrumentall in the victories he speaks of, cannot presbyterialize in the things of God; that which he saith to the Parliament in the words mentioned, being interpreted, is this; *Who knows but that the many victories, which God hath given you, were intended by him as a means of incouragement unto you,* to quash and crush the greatest part of those men, who were signally instrumental

strumental and serviceable both to God and them in the obtaining of them, together with all those that adhere in judgement to them in the Land. Now the spirit of the man being so extremely incomportable with the honour, comfort, or peace of many of those who were prime Actors in the service at *Naseby*, lest the valour and faithfulnesse of these men being commended by God unto the Nation with such remarkable successe, should plead with too high an hand the goodnesse of the way wherein they serve and worship God, in the minds and thoughts of the generalitie of men, he (probably) conceiv'd that the best way to prevent this misery from coming upon him, was to inquire out how men professing the same way with them, behav'd themselves on that day, whereon *publique Thankes* were to be given unto God for that victory: that so in case any unseemly or unworthy thing could be found out and charged upon any of them, as on this day, the divulging of it, might help to break the strength and interest of that other plea in the minds of men.

Sect. 24. *Page* 70. He observes, that *two of my children were taken away by the plague of pestilence, upon the making my house a meeting for the Sectaries.* That two of my children were taken away, by that hand of God he speaks of, others so reporting it besides Mr. *Edwards*, (for touching the manner or means of their *taking away*, I know nothing but by report, my selfe having been far absent severall weeks, when God took them away) I shall not denie. And if he had staid his pen and clos'd the period here, he had wrought little lesse then a miracle; for he had uttered one whole sentence of Truth. But now he may take up the Poets lamentation;

Sed mea me in culpam nimirùm fata trahebant:

But me, my fates drew into shamefull crime.

the spirit that attends him, (it seemes) envied him the crown of that glory. For in saying, that *this was done upon making my house a meeting for the Sectaries*, he makes the sentence like unto its fellows, I meane void of Truth. For first, *my house* is a solid substance; whereas Mr. *Edwards meeting* is a fluid accident. I never heard of an *house*, that was made *a meeting* till now. And if mine be transformed into such a thing, doubtlesse Mr. *Edwards* hath done it by some magique incantation; I have done no such thing to it my self. But it is the mans unhappinesse to be ever and anon tardie, in non-sense, as well as in non-truth.

2. If

2. If his meaning be, that I have made a *meeting place* of it, whether for *Sectaries*, or whosoever, he doth not herein neither nick the Truth. For if by *my house*, he means, my dwelling house, consisting of that building and roomes, wherein I keepe and converse daily with my familie, (which is the ordinary acception of the word) this is no wayes altered by me since my coming to it. Or

3. If his meaning be, that I have ordered and disposed some part of the buildings which I have hired, with an intent to have *Sectaries meet* there; neither yet doth the man or his meaning agree with the Truth. I confesse one roome in these buildings, is ordered with an intent that such persons who thinke it worth their time to attend my ministery, whether *Presbyterians* or others, may be some wayes accommodated to partake thereof. But that I ever *made* it, or intended to make it, a *meeting*-place for *Sectaries*, well may it be one of Mr *Edwards* assertions, but Truth it is none. Nor doe I know any sort of persons that ever met in it yet, that any whit more deserve the denomination of *Sectaries*, then the *Presbyterians* themselves. But

4. (And lastly) If the mans meaning be, (which is simply the best construction can be made of his words) that I have permitted and given way, that some part of the buildings which I have taken, should be us'd by such persons, as in his mis-carrying dialect are called *Sectaries*, to meet in; neither will this relieve him against the habituated foulnesse of his pen, or make the sentence cleane. For it was not upon that permission or grant of mine, that *my two children were taken away*, nor yet upon the furnishing of the roome for conveniency of meeting, (for the *Sectaries* he speaks of, both *Presbyterians* and others, had met therein severall times before the least haire of the heads of either of the children fell to the ground) but it was upon my deserting and disuse of it for a longer time, then God (it seems) was well pleased with; at least if I should look upon the taking them away, as a stroake of anger or displeasure from God. But as touching the Providence it selfe about my children, whether I should looke upon it as having more of mercie, or more of judgement in it, I am not satisfied to this day. Though the children (I confesse) were deare unto me, & their lives very desireable, upon hopes that God (howsoever) would have provided for them, if he had thought it meet they should live; yet considering that the best part

of

of that livelihood and means of subsistence ..... I had, was by a strong hand taken from me, I could not so much look upon the taking of them away by God, as a *taking them away* from me, as from that misery, whereunto the undeserved hatred and injustice of my *Presbyterian* neighbours, in wresting and detaining my means from me, had exposed them. Men took away my means; and God made up the breach (in part) by diminishing my charge. Neither were they taken away alone: there was a greater number of children *taken away* out of a *Prebyterian* familie neere to them, by the same hand of God; where yet there was *no meeting-place made for Sectaries.* And besides, I could soone be out of Mr. *Edwards* debt for this story concerning two of my children being taken away; by telling him of three Grave men (and two of them Great) who were principall Actors in my troubles and ejection, taken away by death since the good service they did to the *Presbyterian* partie in that transaction. God hath cut off both head and taile of those my adversaries: But I leave Mr *Edw.* to make observatiõs upon it: for my part, I make none.

Sect. 25. I have now perfected reckonings and accounts between Mr. *Edwards* and my selfe, and have set straight the foule errors and falsifications of his bookes in these. I have yet another small parcell of accounts to cleare with him in the behalfe of others: and by that time I shall have issued these, though I shall be very briefe in this transaction, yet I feare I shall make him uncapable of any *Quietus est* for ever. For doubtlesse the man hath sold himselfe to write all, and all manner of untruths that he can but scrapple together, from what mouths or tongues or pens he cares not, so they be but *Presbyterian* in their constitution, and carry any antipathie in them either to the honour or peace of *Independencie.* I presume that Mris *Gangræna* hath not as yet paid me the tith or tenth part of her forgeries: it is like in time shee will be more honest in this, and I shall receive knowledge of the whole substance of her iniquitie.

Sect. 26. I shall begin this latter account, where Mr. *Edwards* wel-nigh makes an end; with a story related by him in the very last leafe, (save one) of his booke, *viz.* p. 181. concerning *one Cosens of Rochester in Kent.* By the way, if the common Proverb, which saith, *That the best is at the bottome*, takes place in his Booke; forgery of forgeries, and all is forgery, all over it. For in this Relation, (by which you may judge both of those many that goe before it, and those few that

that follow after it) there are wel-nigh, *quot verba, tot mendacia:* and yet even this also hath this banner of confidence displayed before the face of it; *I was enformed for certaine*: upon which preface we shall animadvert presently.

First, His Relation here reports, that *one Cosens of Rochester in Kent*, said, *that Jesus Christ was a Bastard. Hoc primum:* let this be the first lie in this Catalogue: the man never said it.

2. This report avoucheth, that the said *Cosens* said, that *if Jesus Christ were upon the Earth againe, he would be ashamed of many things he then did.* This is another of the same, and the second in order. For neither did the man speake any such words as these; the witnesse, upon whose single testimony, (originally) both these and the former words were charged upon him, upon reexamination, and that upon oath, before the Committee of the Countie, wav'd both the one and the other; as appeares by the said Examination under the hand of the Clerk of the said Committee, which I saw & read; and is forth-coming for any man to peruse for his satisfaction.

3. This Information of Mr. *Edwards* affirmes, that the said *Cosens*, for *the* said *Blasphemies, was put into prison in Rochester.* Keep tale: this is a third stumble. The occasion of the mans imprisonment, was a matter of a quite differing nature; as by inquiry may be found out by any man; though for some reasons the partie thinketh not so fit to have it printed.

4. The *said certain Information* informeth; that the said *Cosens being committed, at the Sessions there came an Order from some in place to the Recorder to release him.* Skore up: this is the fourth word of folly in this Narration. For there came no *Order from any in place*, nor unto any in place, *Recorder* or other, for *the release* of the man; but upon the sight of the fore-mentioned Examination taken upon oath before the Committee, by the Justices, the man was discharged. This untruth may well stand for two (or at least be printed in a Capitall letter) because men of honour and place are aspersed by it, as if they interposed with their interest or power to obstruct the course of Law and Justice.

5. The Information now under impeachment, further averreth, that *upon the receipt of the said Order, the Recorder a Serjeant at Law, and a grave man, used these words; Cosens, know you must shortly come before another Court to answer for these words, where you shall have no Order to release you.* Tallie on: this is a fift (if not a fift and sixt) phib in the

Relation. For here is a big lye with a lesser in the belly of it. For, first, the *Recorder* he speaks of, never, upon no occasion, spake any such words as these to the man : nor secondly, did he ever receive any such Order, as is here spoken of ; and so could not speake, either these words, or any other, *upon the receipt* of it.

6. This loud-lying Information, further attests, that *this man* (Cosens) *being at libertie, entertaines in his house the Sectaries that come from London, or other places into those parts, as Den, Lamb, Woodman*,&c Keep tale;this is a sixt flaw(at least)in the certain Information. For the man professeth that he knows no such man, as *Woodman* ; nor that(to his knowledge)he ever saw the face of the man.

7. (And lastly) The said *Presbyterian* Information, for uniformitie sake, that it may end as it began, affirmes (in the cloze of it) that *this Cosens is so bold, that he dares threaten to question and trouble godly Orthodox Presbyteriall Ministers, and goes to some of their Churches to see if he can get any matter against them : for example, he hath gone to one Mr. Clares, a godly Minister, and threatened upon hearing him to complaine of him, and put in Articles against him.* Remember the account : for this is the seventh and eighth time (at least) that the Information prevaricateth with the Truth. For first, the man is so far from *daring to threaten to question or trouble any godly Minister* whatsoever, that he professeth it to be his judgement, that neither godly, nor ungodly, whether Ministers or others, ought to be questioned or troubled for their judgements in matters appertaining unto God. Therefore secondly, though he confesseth that he went to Mr *Clare* upon the preaching of a Sermon, and told him that he had not delivered the Truth ; yet that he any wayes *threatned Mr. Clare*, he absolutely denieth. I find nothing more to be excepted against in this *Information of the 9th of February*, as matter of untruth : the reason (I conceive) is, because there is no more of it. This Counter-Information, I had from the mouth of the said *Cosens* himselfe, and have the particulars under his hand.

Now though there be never a sentence (scarce a clause or piece of a sentence) true in all this Relation, yet it hath Mr *Edwards* seale upon it, and this foundation ; *I WAS INFORMED FOR CERTAIN :* But first, by this specialtie of honour, *I was informed for certain*, bestowed upon this Relation, doth he not seeme to grant and imply, that he was *informed* of many other things in his *Gangrene*, for *uncertain ?* If he had been *informed* of the greatest part of

of them for *certain* untruths, his Information had been orthodox, and no guile found in the lips of it.

But secondly, If Mr. *Edwards* signall and choice reports, of which *he was informed for certain*, be of so dark and dismall a complexion, that there is scarce so much as one beame, or the least glimmering of the light of Truth in the whole body of some of them, what shall we think of those that have no such image or superscription of confidence upon them? If his Chariots and Horsemen faile, surely his Infantery will yeeld the field.

3. (And lastly) I would gladly understand, by what character of difference the man discernes between his *Information for certain*, and those that are but of vulgar repute with him, and for which he alloweth three graines of non-beliefe: I suppose such as come from his *godly Orthodox Presbyterian Ministers*, he holds *for certain*: those which come from hands whose heads have not been anointed with the hands of Consecration, more ambiguous and doubtfull; and yet *certain* enough to be reported and spread, if their faces be but set against *Independency*. But who is Mr *Edwards godly Orthodox Presbyterian Minister?* Is he not such an one, who works stoutly at the forge, and *feeds* both himself & the world with all manner of scandals and falshoods against the *Independents, without feare?* We have reason to judge so by the rule of proportion. For *p.*57. he pronounceth a man, *a Person Religious, and well-affected to the Parliament*, only upon occasion of a Letter written by him, full fraught with false and foule stories and insinuations against his Sectaries; who is look'd upon by men as godly, and as judicious as Mr. *Edwards*, yea and who have better opportunitie to know the spirit and wayes of the man, in reference to both those particulars, then he; by such (I say) this man is look'd upon, as a man no wayes deserving either of those commendations, except it be by the figure κατ' ἀντίφρασιν; as will appeare (in part) by a Letter, whereof we shall give a copie before we end.

You have seene the man like himselfe in a *Kentish* storie: let us crosse the water, and see whether wee can finde him in any better shape on this side. *Pag.* 78. & 79. He tells you a long formall story of one *Nichols, living about Moore-fields, that comes into Stepney-Parish to draw away people: That to Mr.* Greenhils *face did justifie and maintaine many wicked opinions, &c. Upon occasion whereof there was a meeting concluded, and Mr.* Greenhill *and Mr.* Burroughs, *with many others, were at it.* Hee tells you further when this meeting

was, *viz. a little before Mr.* Burroughs *fell upon the preaching of the power of the Magistrate in matters of Religion.* And further adorns the relation with many good words that Mr. *Greenhill* should speak at this meeting; with others that Mr. *Burroughs* should speak, as particularly, that *in regard of these things, matters being so, there was a necessity both of the government of the Church, and of the power of the Magistrate, &c.* As likewise with others that should be spoken by divers others there present. This story is long, and the particular forgeries in it numerous beyond measure. In which respect I shall desire the Reader at his leasure to make the computation, which he may do with exactnes enough, if he shall please to compare Mr. *Edwards* Relation with these ensuing lines which I received from Mr. *Burroughs* himself in writing, anent the businesse:

" That story Mr. *Edwards* hath, *page* 79. of one *Nichols*, and of
" a meeting concluded of, occasioned by some vile opinions vented
" by that *Nichols*, where Mr. *Greenhill* and my selfe (he sayes) was,
" together with divers passages that hee relates came from mee at
" that meeting, is all false. I know no such man as this *Nichols*, I
" never heard there was such a man in the world, till I read it in
" Mr. *Edwards* his book. I to this day know of no meeting a-
" bout him, or any of his opinions, either intended, desired, or
" resolved upon, much lesse that there was any such meeting. The
" next Lords day after Mr. *Edwards* his book came forth, M. *Green-*
" *hill* asked me whether I knew of any such meeting with that *Ni-*
" *chols*: for his part he wondred to see such a thing in Mr. *Edwards*
" his book, for he knew of no such meeting. Thus far M. *Burroughs*.

Sect. 27. And because we have had occasion here to mention Mr. *Burroughs*; and Mr. *Edwards* takes occasion *p.* 33. not onely to deale by him as he doth by his other *Sectaries*, whose opinions he arraignes (*ad placitum*) for errors; but seldome either names their persons, or encounters their opinions by argument; whereas hee hath expressed himselfe in both against him; I desire to insert a few lines for the vindication of him that is unjustly charged, by detecting the weaknesse and groundlesnesse of the charge. The opinion wherewith Mr. *Burroughes* stands there charged amongst the Sectaries, as with an error, is this: *Whatsoever errors or miscarriages in Religion, the Church should bear with all in men, continuing them still in communion with them, as brethren, these the Magistrates should*

should beare with in men, continuing them in the Kingdome or Commonwealth, in the enjoyment of the liberty of Subjects. But first it is to be considered, that Mr. *Burroughes*, *p.* 34. of his book, had laid down this position, *That notwithstanding any plea of conscience, yet if the error be destructive to the State, a man may be dealt withall by the State for it.* And secondly, this, (*p.* 35.) *That no pretence of conscience can excuse a man in any matter of apparent injustice.* These two conclusions pre-asserted, he comes, (*p.* 67.) to give this Rule for forbearance in matters of Religion: *That whatsoever miscarriages in matters of Religion the Church should beare with, these the Magistrate should beare with*: because though it should be never so much granted, that the Magistrate is *Custos utriusque tabulæ*, yet his charge in matters of Religion reacheth not further then the charge of the Church doth. Now Mr. *Edwards* to confute this, instanceth in a man *whose conscience is not satisfied in the point of subjects taking up Armes against Armies raised by a Prince, and therefore refuseth bearing Armes, and all maintenance to such a warre, &c.* Such a man as this (saith he) the State may sequester, and *the Parliament I think hath sequestred many upon such occasions, taking their estates, &c.* Surely this confutation is so farre from being *fit to satisfie any Scholar*, that it hath hardly strength or colour enough *to take women or weake people with*[a]. For doth the State deale with such a person as he gives instance in, as for an error, or matter in Religion? or for injustice to the State; yea, apparent injustice, and that which is destructive to the State? For forbearing that, which if others should forbeare also, the State must needs be destroyed? Now evident it is, that Mr. *Burroughs* Doctrine or Rule touching forbearance, concerns matters of Religion, when the subject matter is Religion, not matters of State, wherein men may pretend conscience; yea, it may bee, are conscientious indeed so farre, and in such a sense, as men of an erroneous conscience may be such.

But this confutation of Mr. *Burroughs* is (it seems) but a forlorn hope; the fore-runner of a great Army of confutations advancing. *Troilus* (I see) will needs be trying his valour with *Achilles*, whatsoever it costs him:

Infelix puer, atque impar congressus Achilli. i.
Unhappy youth, *Achilles* to incounter,
So farre his overmatch in strength and skill.

[a] He saith, that this & others of Mr. *Burroughs* principles and rules about Toleration, will bee found both unsound and weak, fit to take women and weak persons with, but not to satisfie any Scholar. The truth is, that many principles, the more sound & strong they are are like to prove the lesse satisfactory to such Scholars as he Engag'd men are usually more offended at a truth, then at an error wch opposeth them in their way.

How his Pen hath abused Mr. *Ellis* of *Colchester*, and other faithfull

Sect. 28.

full servants of God in those parts, with base calumnies and slanders, the world (I conceive) will shortly understand by an Expresse from thence: For Mr. *Ellis* himselfe writes thus to a friend in *London*: "The aspersions cast on me, and some others here, by Mr. *Ed-* "*wards*, are as false as foule: which because they are a great part "of his booke and strength, those who are here concerned in it, "will, if God please, shortly make reply.

Sect. 29. *Page* 57. He affirms that the preceding Letter beginning thus; (*Pag.* 54.) *Worthy Sir, the consideration of those many, &c. was written to him by a person religious, and cordially affected to the Parliament.* I know not the man my selfe, and therefore shall not attempt to infringe this testimony of him out of any personall experience which I have of him, or of his wayes: but shall onely referre the Reader for his satisfaction, both concerning the man, and the testimony given to him, to this ensuing Letter, written by one well enough knowne to himselfe, to a speciall friend of his about the Citie.

DEarly beloved and much honored in Christ, grace, mercy and peace be multiplied to you, and to as many as are enabled by the power of God to look towards Sion. As I was hastily perusing a book writ in Mr. Edwards *name, among severall letters therein contained, I found one written by a person with whom I have more then ordinary acquaintance. In which letter the glory of God, the pure institutions of the Lord Jesus, with the Saints practises, are maliciously abused, as also your selfe not a little concern'd. In consideration of the which, I was not a little prest in my own spirit, neither indeed could I refrain, but needs must declare unto you the person that wrote it (as he himself acknowledgeth,) not knowing but it might seem strange unto you, and remain as a burden upon your spirit, that the author of so many falshoods, and, as they appeare to me, palpable untruths, should be (by such a one as Mr.* Edwards) *termed a man religious, and cordially affected to the Parliament. But not to withhold you any longer, his name is* Josiah Ricraft, *the same man in whose name the Reply to your Answer was printed, the which whether he did indite, or no, I will not affirm, only I may thinke, but it matters not much whether he or another did indite it, only this I am confident of, hee is a man so far from being religious, and cordially affected to the Parliament, as Mr.* Edwards *would make the world beleeve, that I shall, and am able by evident testimonies, yea and by that knowledge I in particular have of him, perspicuously make it appeare (and had done before this, had I not been extraordinarily prevented) that he is an enemy to the Parliament, State, and Kingdome, by*

con-

concealing, countenancing, & bearing correspondency with such as endevour nothing more then the overthrow of religion & the subjects liberty. At present I shal speak no more cōcerning him, then what I my self distinctly know of him: After he had taken the solemne league & covenant, he did in violation thereof, conceal a Colonell the which came out of the Kings Army, and from him did receive the Kings Picture. This Colonell not daring to goe abroad in the day time. All this he did declare in my hearing; nay, during the time this Colonell was in town, he did carry, as now hee doth, a great correspondency with one Mr. Roberts, *Minister, being one in fellowship with him, whose life this Colonel would have taken from him, if I be not misinformed, the which as I am credibly informed, had Mr.* Roberts *known of the Colonels being in town, he would have endeavoured the hanging of him, & that not without cause, for former discourtesies received from him, too tedious to relate. I shal deferre the naming of him until I am called to testifie what I here declare, the which I hope wil be suddenly. And though he was wisht & desired to discover him, pressing the Covenant upon him, yet would he not: I shall at the present, as not desiring to be tedious, present you with one passage more; it is concerning one who being to goe to* Oxford *with an intent to take up Arms for the King, he wel knowing he was a malignant, and would not take the covenant, yet him did he furnish with mony to carry him to* Oxford, *and hath since taken up Armes. This I shall through the help of God make appeare to be really true, and will declare his name and where he lived, the which I now forbeare in regard of some friends whom I am not willing in the least to grieve; were not the glory of God and the Kingdoms good interessed in it, I should not at present have mentioned any thing of this nature, but not knowing any way more tending to the vindication of both, I take this method.*

Truly, should I declare unto you how contrary his carriage and conversation is to the Gospels rule, I am confident it would sadden the spirits of conscientious men, and cause admiration in those who professe themselves to be followers of our Lord Jesus. I do assure you, the Lord hath so carried on my soul with divine contemplation, and sweet communion & fellowship with the Father and the Son, that all the unreasonable dealings I have received from him, have not made any impression upon my spirit: only this the righteous God knoweth hath been no small saddening to my spirit, to see his aversnesse of spirit to those who are of his own judgement. But these miscarriages I shall let passe untill a more convenient season, desiring with all my soule the Lord may through the glorious and rich discoveries of himselfe powerfully upon his spirit, cause him to be ashamed of his folly, and to

own his weaknesses, that the Lord may yet be honored by him, and his soule comforted in the day of our Lord Jesus. And now that God who hath made such rich discoveries, and glorious manifestations of his tender love to you in the Son of his love, strengthen you throughout, that you may be able to stand, and withstand all the opposition you shall meet with all from any generation of men, and that you may increase with the increasings of God. And this is the request of him who is Your brother in the Rock Christ,

G. C.

Sect. 30. As to the contents of the letter written to Mr. *Edw.* by that *religious person, and so cordially affected to the Parliament* (as you have heard) how notoriously false are a great part of them! As first, that Mr. *Kiffen*, and some others, upon their disputes with Dr. *Featley*, M. *Seaman*, M. *Calamy*, M. *Porter*, *and others, gave out to their members that they had the better, and that* M. *Calamy durst not dispute with them.* Both which are disavowed by the persons charged, and with certainty of knowledge that the reporter can never prove either the one or the other of them.

2. The said letter affirmeth, *that* M. *Kiffen was left out from that disputation which was held and to be held with* M. *Calamy, &c.* whereas it is so far from the truth, that he was *left out from this disputation*, that earnestly soliciting an exemption from that ingagement, his motion herein was absolutely refused by the rest that were to dispute.

3. He affirmeth, that the said M. *Kiffen was put to do the drudgery, to fetch up members scattered to and fro in the countrey, &c.* This also is as false as falshood it selfe can make a report to be: The said M. *Kiffen* never stir'd a foot out of the Citie, further then his own house all the while.

4. This religious person in the same letter saith, that not onely M. *Kiffen*, but *others also of them did the like good service* (as *Hobson the Taylor*) *in their places*. This again is so far from truth, or likelihood of truth, that this *Hobson* he speaks of, with Mr. *Kiffen*, were (amongst others) made choyce of by their friends to attend the disputation, and to manage their interest in the controversie against their opposers, and therefore could not doe that, besides which there was nothing possible to be done by them, or any others, that can now save the pen of *Religious I. R.* from the pollution and reproach of a false pen.

5. The said letter advanceth yet further in her way of folly, and affirmeth,

affirmeth, that *one of their members, whose name is* Palmer, *being recovered, came into their Conventicle house, and there before many people said, That Physitians left her as they found her.* This is a very emphaticall untruth; the woman never making use of any Physitian all the time of her sicknesse.

6. This letter (which seems to be *Gangrena's* chiefe favourite among all her fellowes) being loath that any other should carry away the whetstone from her, pleads for this prize with such an argument, which makes all the quaint inventions, and bold fictions, and daring relations in the book besides, to give place and yeeld the crown. This is a story of a woman that was to be rebaptized; a story which makes the tale of *Gargantua* and *Don Quixot* with his windmils, to look like Gospels in comparison of it. It is pitie the relator should either eat or drink, till either he hath proved the truth, or else confessed the untruth of it.

This letter boasts what mischiefe it could doe yet further, as when it saith, M*any such Heathenish & Atheisticall passages WITH BASENES, I could relate of this man & some of his members, &c.* It is very likely that what ever you can do in this kind, you must doe it *WITH BASENES*, or else let it alone. But indeed you have giv̄e the world a very full account of your great ability to *relate* what *heathenish and Atheisticall passages* you please of any man. Hee that can report and avouch the last mentioned story for a truth, may be confident that his forehead will not fail him in any adventure of impudence whatsoever.

For a conclusion, I shal only point you to some few more spots which appeare here and there in the body of the *Gangrene*, which plainly shew the very vitals & inward parts of it to be pestilentially infected; & I make no question but ere long you will see the whole body of it full of such spots all over, which will plainly bewray the constitution of it to be the poyson of Dragons, and gall of Asps. *P.* 93. he affirms, *That severall Sectaries went early to Bristoll* (he means since the retaking of it by the Parliament) *& into Wales also*; instancing in two, with an *&c. viz. one* M. *Bacon*, & M. *Symonds*: This M. *Symonds* professeth, that since the recovery of *Bristoll*, he came not neer either *Bristoll* or *Wales* by forty miles. But if M. *Edw.* comes within forty miles of the Truth, he makes a commendable voyage. I beleeve he came not neer it by twice forty, when *p.* 100. speaking of *great livings*, he calleth them (at least as some under- *Sect.* 31.

stand him) *a thing which their* Presbyterian *souls abhorre.* The tenor of the passage is this: He chargeth M. *Peters, frequently to have preached in Citie and countrey, that were it not for livings of two or three hundred pounds a yeare, there would be no difference between the Presbyterians and the Independents.* And glossing this text, addeth, *wickedly and maliciously insinuating unto the people, as if Presbyterian* Ministers *opposed the way of Independency because of great livings, A THING OUR SOULS ABHOR.* If his meaning be, that the practice here gently insinuated against them, *viz.* that the *opposing the way of Independency because of great livings, is a thing which their soul abhors,* not the *great livings* themselves, I say no more but this; I wish the rule were as true as the exception: i. that the *opposing the way of Independency for great livings,* were as truly the *abhorring of* Presbyterian *souls,* as *the great livings* themselves are *NOT.*

Sect. 32. Pag. 70. he affirms, *That one of Lilborns eyes was PUT OUT by a Pike in the street, immediatly upon his letter comming forth against* Mr. *Prynne and the Assembly.* By the way it seems he hath forfeited his honour of being Lieutenant-Colonel, by the high crime of writing *a letter against* M. *Prynne and the Assembly*; yea and all his interest in the honor and gentry of his House and Family. But had not M. *Edw.* a great beam in his own eye, he might easily have seen, that neither of *Lilborns eyes are put out.* He is able to see and read twenty untruths and ten in M. *Edw.* book, with the worst of them. That which he reports of him, p. 96. *that hee is reported to bee one, who is a player at cards,* either is a false report it self, or at least a *Report* of a *Report* which is false, and so little better. The man protested that he never plaid a game at cards since his coming to *London.* The rest of the aspersives in the same retinue, as *that he is reported to be a man of a loose life, prophaning the Lords day in sports, one who will sit long with company at wine and tipling, &c.* are grapes growing upon the same thorn. In the page last named, he talks *of one Thomas Moore of Lincolnshire, a great Sectary and manifestarian:* I beleeve M. *Edw.* himself is the greatest *manifestarian* under heaven. There is no man hath *manifested* that weaknes of judgement, that strength of malice against the Saints, which he hath done. And for *Thomas Moore of Lincolnshire, a Sectary* of that *magnitude* which hee imports, I no more beleeve there is any such man, then I doe that there is any such *woman at Brasteed in Kent,* as he speaks of, p. 88. 89. that is a *Preacher,* and that *with others breaks bread in her order.*

Mr.

Mr. *Saltmarsh* in his late booke affirms, that the contrary is knowne to himselfe and all the Towne.

Pag. 128. He talks of *Bishop Hall, or one of his Chaplains, as holding far smaller errors then I* (he means chiefly, in the point of Justification, as appears by the context.) But that I hold any errors in Justification, greater then himself, yea or any so great by many degrees, who yet (I make no question) presumes himself as Orthodox in the point as either the *Bishop* he speaks of, or any of his *Chaplains*, will be a thousand times said, before once prov'd, either by himself, or all his party of *godly Orthodox Presbyteriall Ministers*. Pag. 8. of his Dedicatory Epistle, his forehead serves him to abuse the honorable Houses of *Parliament* with this loud untruth, that *there are eleven meetings, at least, of Sectaries, in one Parish in this Citie. What shall be given unto thee, or what shall be done unto thee, thou false tongue? Sharp arrowes of the mighty, and coales of Juniper* [a]. Setting aside the *Presbyterian* meetings, confident I am, that he cannot find the one halfe of that number he speaks of, of meetings of all other Sectaries, in any Parish whatsoever in the Citie. *Sect.* 33. [a] Psal. 120. 3, 4

But this saying of his needs not be melancholy for want of company; it hath *Brethren* enough *in the iniquitie* of it. And because the pages of his book are not large enough to contain the shamelesse untruths he hath a minde to utter, he quarters them here and there in the margent of it. You shall find two together in the margent of the second and third pages of his Preface. Here first he saith, that *Overton an Independent Book-seller boasted that an Answer* (to his *Antapologie*) *was in the Presse*. Whereas he onely said (and that without *boasting*) that there was an Answer to it entred in their Hall-Booke, and ready for the Presse. 2. He addes iniquitie to iniquitie; and saith, that *Eaton an Independent, Milliner*, said the same words, who yet spake not so much; for he neither said that it was in the Presse, nor yet that it was entred into the Hall book. And who should report, that *some of John Goodwins Church reported, that some of his Church-members preached for him, because he was answering the Antapologie*; I believe he no more knoweth, then declareth. And why he calls *Eaton* an *Independent Milliner*, I believe, if he were called to an account, he could give none; but like unto himselfe, i. either some vagrant and loose report that he was so; or some poore reason, 89 degrees of Logique latitude from a sufficient proofe or demonstration. But the saying is, *Tractant fabrilia fabri*.

Sect. 34. *Pag.* 33. speaking of Mr *Burroughs* opinion formerly mentioned, which he makes the 150 error in his Catalogue, he brands it with this false mark in his margin: *This is an error destructive to the power of Civill Magistrates, and safety of Common-wealths, in divers cases.* The truth is, that the opinion, 1. is no *error*, but a Truth: and 2. so farre from being an *error destructive*, either to *the power of Civill Magistrates, or safety of Common-wealths*, in any case or cases whatsoever; that it is a Truth of a soveraigne importance, both for the support and strengthning of the *Magistrates power*; as also for the safety of Common-wealths. The smoak of the exception made against it, was before scattered. And if he were examined how he came by that story, *p.* 104. concerning Mr *Kiffen* (formerly spoken of) *viz.* that he *should tell the Church, that he would relate the whole matter* (concerning the womans recovery that had been anointed) I feare he could hardly prove, that he came honestly by it. The man assures me, that there was no such undertaking, nor relation made by him at all.

Sect. 35. Reader, I have (for the present) given thee onely a taste of Mr *Edwards* grapes: yet sufficient (I presume) to convince thee, that *his vine, is of the vine of Sodom, and of the fields of Gomorrah*; his *grapes, grapes of gall*; his *clusters bitter*; his *wine, the poyson of dragons, and the cruell venome of Aspes* [a]. I professe truly, that I have not read one quarter of the book, as yet; nor know whether I shall ever care to read it thorough or no. The far greatest part of the particulars detected, were observ'd by others, and presented unto me. A few daies (I make no question) will give thee more *light*, wherewith to comprehend his *darknesse*. By that time *the boughs* of his tree are a little more *withered, they* will *be broken off: the women* will *come, and set them on fire* [b]. The day will come, and is even at the dore, when there will be scarce *one stone left upon another* of all this false building, which will not be *pull'd downe* by the hand of Truth. And when the servants of God shall have had the opportunitie to wash off that dirt and filth which Mr. *Edwards* hath now cast upon them, *Gangræna* will be found a strumpet, yea and of the race & lineage of that *Great scarlet whore, which corrupteth the Earth with her fornication* [c].

[a] Deut. 32. 32, 33.

[b] Isa. 27. 11.

[c] Revel. 19. 2.

The Cretians are alwaies lyers, evill beasts, slow bellies. This testimony is true: wherefore rebuke them sharply, that they may be sound in the faith [d]. I trust that this brief Answer, will contribute a proportionable influence toward this blessed effect upon Mr *Edwards*, and helpe to make him more sound both in *Faith*, and *manners* also.

[d] Tit. 1. 12, 13.

F I N I S.